The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 36.—WHOLE NUMBER 1181.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, NOVEMBER 5, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.........................at 9 A. M. and 3 P. M.
St. Luke's Church......................7 " 5 "
Church of the Nativity...................9 A. M.
Church of the Annunciation..............9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion............8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
Church of the Holy Innocents..............9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn..................8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights..........9 A. M.
St. Mary's Church, Brooklyn,............at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR NOVEMBER.

6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. }
16. } Ember Days.
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth-Day of Christ commonly called Christmas Day. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

Thanksgiving Days appointed by the Civil Authority.

November 17. Maine.
November 24. Connecticut; Massachusetts; Pennsylvania; Maryland.

[The Proper Service for the Day is printed immediately before the Family Prayer.]

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th st.
Bedell, Rev. George, General Theological Seminary.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Embury, Rev. Edmund, Houston street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 77 Second avenue.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Edward M., General Theological Seminary.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., 42d-street, three doors east of Eighth avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton st.
Sanford, Rev. David P.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 54 Pacific street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

For The Churchman.

OCTOBER.

Oh, sweet October! we do love
Thy sunny smile and thy rich leaf,
And often sigh, that such a reign
As thine must ever be so brief.

Though thou didst take our fairest buds,
And touch our vines with frosty hand;
Yet that same cold and ruthless touch
Brought such sweet colors o'er our land,

We will not mourn for choice plants bent,
Or those that thou hast prostrate laid,
Although we long had watch'd their growth,
In morning's sun and twilight's shade.

But we will seek the landscape now,
All bright in its autumnal dress,
Turn from the garden's favorite haunts
To broader walks of loveliness;

Down where the woodland meets the vale,
Where crystal streamlets gently flow,
And clustering maples seem like bright
Reflections from the Promis'd bow;

Then by the little sylvan lake,
Whose bosom mirrors ev'ry hue,
We'll pause enchanted with the scene,
Nor seek, nor wish a fairer view.

S. L.

Jealousy of Rank.—An uneasy, jealous, or rebelious feeling in regard to ranks and degrees, argues a want of independence through defect of humility. It is the feeling of a man who makes too much account of such things. A begrudging of rank and station, and refusal of such deference as the customs of the world have conceded to them, will generally be found to proceed from the man who secretly over-values them, who, if himself were in possession of them, would stretch his pretensions too far. For plebian pride and aristocratic pride issue from one and the same source of human nature. An illiberal self-love is at the bottom of both.—Henry Taylor's *Notes on Life.*

No passion more base, nor one which seeks to hide itself more than jealousy. It is ashamed of itself; if it appears, it carries its stain and disgrace on the forehead. We do not wish to acknowledge it to ourselves, it is so ignominious; but hidden and ashamed in the character, we would be confused and disconcerted if it appeared, by which we are convinced of our bad minds and debased courage.—Bossuet.

The English Delegates at the Seminary.—Of the many choice passages lately had in connection with the English Delegations, not the least interesting took place in the chapel of the General Theological Seminary on the evening of Friday the 14th. The chapel was crowded to its utmost on the occasion, several of the Bishops and other Trustees of the Seminary being in attendance. At the proper time, the clergy entered in procession, the Delegates from England, the Bishop of Fredericton, the Provisional Bishop of New York, and the Faculty of the Institution being among them. After the appropriate religious services, and a brief introductory address by Bishop Wainwright, the Rev. Prof. Mahan, Dean of the Faculty, pronounced, in few words well chosen and well put together, a formal welcome to the distinguished visitors. After remarking upon the infancy of our institutions compared with those of the Mother Church, he made special mention of a liberal donation of books from the Propagation Society, which formed the nucleus of the Seminary Library. This, he said, was but one specimen of what the English Church had done for us. The following report of what was further spoken on the occasion, is from the *Church Journal.* Our readers will have no difficulty in perceiving that the report is done in first-rate style:

The Rt. Rev. Bishop Spencer rose to return thanks for this, as for so many other kindnesses he had received in America. He assured them of the deep, true and affectionate interest in this country, felt by Englishmen; and especially in regard to the prospects of the Church here. He spoke of the importance of the Seminary in training the rising Ministry of the Church. He was of those who were now passing away, and the young whom he saw before him, were soon to be the hope and dependence of the Church. He spoke highly of the advantages of studying at such an institution, and said that, as to those who conducted its studies, he knew them well, and that they had his full, hearty and entire confidence. He then passed on to the giving some good advice to the students, in regard to their studies. He warned them of a half-and-half theology, as the main cause of most of the theological troubles of our day, exhorting them to drink deeply at the fountain-head of revealed Truth. He alluded, with deep solemnity of manner, to the degradation of Bishop Ives, which he had that day witnessed in St. John's chapel. He bade the students beware of the first coquettings with Rome, and to remember the 14th of October as a warning of the awful fall to which such an unlawful indulgence of wayward wilfulness might lead. He declared himself the uncompromising opponent of Popery, because he was a thorough Churchman: and he urged on them all the paramount duty of pure and perfect fidelity to that Church of which they were members, and were one day to be ministers.

The Bishop of Fredericton said that he had cause of particular interest in the Seminary, for, not having as yet an Institution of this kind in his own Diocese, he had sent as many of his theological students as he could to this Seminary in New York. He also spoke thankfully in regard to the comfort he had derived during his stay in this city, from a regular attendance on the Daily Prayer in the Seminary chapel. This, he said,—amid the great multiplicity of calls upon his time and attention, the noise and distraction of this great city,—this Daily Prayer was to him a daily spiritual feast, full of heavenly peace and joy. He then discussed the question of Daily Prayer, of course advocating it in the strongest manner, and expressing his astonishment that any man, believing and studying the Bible, could have a word to say against the practice. In support of this, he referred to Anna and Simeon, and the example of the Blessed Apostles, and especially the unbroken perpetuity of the heavenly worship of God and the Lamb, as described in the Book of Revelations. He denounced strongly the phrase which speaks of the "bad *policy* of the Daily Service." He declared it to be the policy of the Devil to hinder prayer; and that those who thus try to hinder it are doing the work of the Devil. He denied that it hindered either private or family prayer, but rather the contrary. He alluded to the prophet Daniel—whose story was read in the first Lesson for the evening—as a notable instance of the power of constant daily prayer; and to the fact of his praying toward Jerusalem, as a proof of his longing once more to see the temple rebuilded, and to offer his daily worship in its consecrated courts. He declared that he also was a firm opponent of Rome, by reason of the great corruption of that Church; but that Rome was not the only quarter from which the Church was in danger. A man whose religion consisted wholly or mainly in reviling his neighbors, whether of Rome or Geneva, had no religion that would do him any good. But the Church was not without danger from the latter as well as the former. He spoke of the breaking down of the carved work of the sanctuary with axes and hammers—from the Psalter for the evening—as illustrating the real connexion which always exists between the hatred of all comely ornaments in God's House, and a neglect or dislike of that internal adornment of the spirit, of which the other is but the external expression. He took up the strain of thought touched upon by Bishop Spencer, and joined in warning the students against a half-and-half theology. He denounced the laziness which would make young men fail to realize the full benefit of their course of study, reminding them that such opportunities would probably never occur again, after their ministerial career was begun. A poor and shallow theology was the parent of most of our strife; and that their theology might be something worth having, it was not to consist merely in what might be gathered from the newspapers, which were a necessary evil, perhaps, but one which it were folly to rely on for the supply of that thorough theological education, which can only be had by systematic and persevering labor. He warned them specially against the evils of being warped by party spirit among themselves, even in the Seminary. This always produced a miserably wretched and bigoted narrowness of mind, which sometimes can never be well thrown off. He concluded by showing the great advantages of society in study. The Apostles—when Twelve only—were sent out, not each man alone, although he had the direct Inspiration of the Holy Ghost; but two and two together. Thus the companionship of their fellows was a most valuable help in their studies. And he concluded by urging them to make all possible use of these privileges—especially Daily Prayer—for the time would soon come when they would look back upon this as the happiest portion of their lives.

Archdeacon Sinclair concluded the Addresses of the evening. He commenced with a cheerful recognition of the strong hopefulness of American character, in looking forward to the future, and the buoyant energy which this hopeful disposition never failed to impart. But he warned his hearers against two of the popular errors of the day. The first was the disposition to decry the study of the ancient languages—Hebrew, Greek and Latin. He asserted that these were indispensable to a clergyman, as containing the key to all correct and thorough theology. The other was the miserably false idea, arising from a false charity, that union among Christians of all denominations would be possible, if they would only look at the things in which they agreed, and give up those on which they differed. This generalization of Christianity, he declared, would prove to be sheer Deism. He said he had had occasion to look through the papers left by the celebrated David Hume, and found there a receipt for making infidels. It was to the effect that the Christian faith of a believer was not to be assaulted all at once; but little by little, until, almost imperceptible, it has vanished away. Bishop Berkeley, in his *Minute Philosopher*, gives also the same precise account of the mode of warfare which was likely to meet with most success against Christianity. Nothing whatever could be parted with from the scheme of the Gospel as given us by Christ and his Apostles. In those very parts most controverted, lies the secret of its strength. He also alluded to the subject of Education, and especially to the importance of the Seminary as the chief instrument for giving tone to the rising Clergy of the Church; and he declared himself thoroughly satisfied, from all that he had seen and heard, that this noble Institution was doing its duty in the full spirit of loyalty to the Church, and efficiency in its every department.

E'en women at the distaff hence may see,
That bad men may rebel, but ne'er be free;
May whisper, when the waves of faction foam,
None love their country, but who love their home;
For freedom can with those alone abide,
Who wear the golden chain, with honest pride,
Of love and duty at their own fireside:
While mad ambition ever doth caress
Its own sure fate, in its own restlessness.

—Coleridge.

Shakespeare.—In Shakespeare, one sentence begets the next naturally; the meaning is all interwoven. He goes on kindling like a meteor through the dark atmosphere; yet, when the creation in its outline is once perfect, then he seems to rest from his labor, and to smile upon his work, and tell himself that it is very good. You see many scenes and parts of scenes which are simply Shakespeare's disporting himself in joyous triumph and vigorous fun, after obtaining a great achievement of his highest genius.

—Coleridge.

COMMUNICATIONS.

For The Churchman.

THE LORD'S PRAYER.

[From a Mother to her Son; to be opened at Sea.]

Oft let this prayer by Jesus given,
From your young heart and lips ascend,
And morning, noon, and ev'ry even,
Your own imperfect prayers attend.

The mighty waste around you spread,
All ebbs and flows at His command;
And He, who bade this prayer be said,
Holds all these waters in His hand.

Our Father guards the hearth at home,
Our Father guards you on the deep,
This prayer be yours where'er you roam,
"And ne'er on pray'rless pillow sleep."

May you this holy gift improve,
Long as this fleeting life endures;
And with it ope those stores of love
Which its right use to man secures.

Then when the closing hour shall come—
That final hour that waits on all,
May these blest words dispel the gloom,
And all your "unseen foes appal."

Who pleads for man at God's right hand
But He who gave this blessed prayer?
The prayer He gave His chosen band,
Must surely find acceptance there.

S. L.

For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

NO. III.

On the 144th parge of Conybeare and Howson's first volume of the Life and Epistles of St. Paul, the Reverend Authors describe the separation, which took place in the Church that was at Antioch, set forth in the thirteenth chapter of the Acts of the Holy Apostles. By their chronological table, the time is assigned to A. D. 48. (I think it was nearer A. D. 45.)

"A fast was appointed, and prayers were offered up; and, with that simple ceremony of ordination which we trace through the earlier periods of Jewish history, and which we here see adopted, under the highest authority, in the Christian Church, "they laid their hands on them and sent them away."

The holy Scriptures, in this case, say nothing about *ordination;* they describe an occasion, upon which a portion of a company of pastors and teachers is separated from the rest, for a certain purpose miraculously indicated. When the commission was performed, the committee returned to the place "from whence they had been recommended"—not to the place where they had been *ordained.*

Our Rev. Authors seem to feel some compunctions of conscience in broaching so grievous an error as they have done, in designating this division of labor as an ordination, and in a note, at this place, assure us that it forms no part of the plan of their work "to enter into ecclesiastical controversies," and yet cite, as their support, the very texts which demonstrate them to be in error.

Had their work been written by Neander and Bunsen, or any modern Dissenter, we might have expected to find the same account of the transaction at Antioch: the old Dissenter had too much regard to the truth of holy Writ, and were generally too wise to hazard such a contradiction and inconsistency. But our Rev. Authors, cavalierly deprecating all controversy, not only in contradiction of the holy Scriptures, but in manifest violation of their own oft-repeated declarations, pronounce the transaction "*an ordination.*"

It is not pretended that any one of Episcopal authority was present. The Bible distinctly states that only the second and third orders of the ministry were engaged in the ceremony. Those two orders are called by our Rev. Authors "the highest authority in the Christian Church."

Let us examine the transaction by the brilliant light of our Rev. Authors' two illustrated quartos, and the first question which occurs is, into what office were Barnabas and Saul ordained?

It could not have been into the office of deacon (or teacher), because we read on the preceding page, that "up to this point of the history Barnabas had belonged to the rank of 'prophets,' and Saul to that of 'teachers;' which would be in strict conformity with the inferiority of the latter to the former, which, as we have seen, has been hitherto observed."

It could not have been into the office of priest (or prophet), because we read, on page 114th, that St. Paul had already met with St. Peter, had reluctantly "retired from the work of preaching the Gospel in Jerusalem;" that "he went into the regions of Syria and Cilicia;" where his "activities were now exercised in studying or in teaching," or in founding those Churches which were afterwards greeted in the Apostolic letter from Jerusalem.

On the next page we read that his "vocation was fully ascertained and recognized"—(and *that* in the same year 44), or four years previous to this pretended ordination. He had been converted twelve years (see chronological table); had been recognized by St. Peter ten years, and by the whole Church at Judea four years, in successive interviews previous to this pretended ordination—as our Rev. Authors declare to us.

It could not have been into the office of Bishop (or Apostle), because we are told (on page 31) that "St. Paul was actively pursuing his Apostolic career," by the time of Claudius' succession, A. D. 40, or eight years previous; and (on page 113) that he had an interview with St. Peter, *as the Apostle of the Gentiles,* A. D. 38, or ten years previous; and (on page 115, 116) that after that interview he was "conscious of his mission as the Apostle of the Gentiles." In fact our Rev. Authors have described Saul as preaching the Gospel in obscurity in Arabia (page 106), establishing a great Christian community in Syria, and actively pursuing his Apostolic career; in other words, as filling all three of the offices divinely set in the Church, *teacher, prophet,* and *Apostle,* from four to twelve years previous to this pretended ordination; in which they have manifestly violated their own oft-repeated declarations, as I have attempted to prove.

The pretense that the separation of Barnabas and Saul at Antioch was an ordination, is also a contradiction of the holy Scriptures: for we have seen (1 Cor. xii. 28) that there are but three offices set in the Church into which men can be ordained. The Apostleship, St. Paul declares, was miraculously conferred upon him, without the intervention of human agency; and if we date his Apostolic authority at a time near that when he began to exercise Apostolic power (A. D. 45), we leave a long priesthood, during which we know (Gal. i. 11) that he officiated in a Gospel not after man, but "by the revelation of Jesus Christ," and that those in authority at Jerusalem "added nothing to him;" he received no promotion from man into any degree (Gal. ii. 6). And lastly, we see that for his Diaconate he thanks his Divine Master (1 Timothy i. 12), from Whom directly he received that gift. Baptism into the Church was the only rite received by St. Paul by the hands of man; all his degrees in the ministry are ascribed by him to miraculous interposition; a peculiarity in which St. Paul resembled our Divine Master, who was baptized by St. John, but never ordained by man.

There remains one possibility respecting this pretended ordination. Three times in holy Scripture allusion is made to Evangelists. They were not "set," or permanently established in the Church, but given to it.

Was it then into the office or duties of an Evangelist that Saul was ordained?

We do not know what an Evangelist was. He may have been, *first,* a publisher or transcriber of the Gospel, or *second,* a minister without any special limits of jurisdiction.

It can scarce be pretended, then, that one who had received the Gospel by revelation, and who had preached it ten or twelve years, would require an ordination by "prophets and teachers," before he could publish or transcribe that Gospel; and it is equally absurd to suppose that one who was separated for a special work in a special place should need to be ordained to an office of general work in no particular place.

All possible conjectures, therefore, which would make the transaction at Antioch an ordination are exhausted, and they all prove that it was no ordination; and to pretend it to have been such, is a contradiction of holy Scripture, as has been alleged and proved.

The mistake has arisen from a loose system of chronology, and from want of confidence in those permanent principles of the Christian system, which it is now so much the fashion to disregard.

There can be little doubt that Saul became an Apostle very near the time of the transactions mentioned at Antioch, but by means entirely independent of them.

Such are some of the deplorable anachronisms and grievous errors of a chronological hypothesis, adopted by our Rev. Authors. The hypothesis itself must be examined next. Many theories have been constructed in order to obviate a supposed discrepancy between the Acts of the Apostles and the Epistle to the Galatians, respecting St. Paul's visit to Jerusalem.

According to our Rev. Authors, Paley and Schrader suppose that the *Galatian visit,* mentioned in the *second* chapter of the Epistle to the Galatians, is some supposed journey not recorded in the Acts at all. (See page 251).

Our Authors, on the contrary, suppose that the visit mentioned in Acts xi—xii, was not mentioned by St. Paul in his Epistle to the Galatians. They evince a sense of satisfaction (page 251) that they are no longer obliged to resort to so violent a construction as that of Paley and Schrader, while they take refuge in a still more overstrained and improbable solution than the one they abandon.

Both hypotheses involve an admission that the holy Scriptures are incompatible in two descriptions of the same series of events; and I expect to prove that both are erroneous and needless.

The case may be thus stated, very nearly as it is set forth in the important note, page 244, Vol. I. Premising that, which is conceded by all, viz., That the visits of St. Paul to Jerusalem are the indices to the chronology of his life and times.

There are then, it is said, five visits of St. Paul to Jerusalem, viz., Visit No. 1 (Acts ix); Visit No. 2 (Acts xi—xii); Visit No. 3 (Acts xv); Visit No. 4 (Acts xviii); Visit No. 5 (Acts xxi).

There is a visit mentioned in the first chapter of the Epistle to the Galatians, which is considered the same as Visit No. 1, and Visit No. 4 and 5 are not considered as comprehended in the dilemma.

The remaining question therefore, according to our Rev. Authors, is to reconcile the visit mentioned in the chapter of Galatians with one or the other of the two visits mentioned in the Acts, numbered as above No. 2 and No. 3.

They admit that St. Paul visited Jerusalem A. D. 44, and they agree with others that the year 44 is the great equinoctial point where the ecliptic of sacred history intersects the equator of terrestial annals. But as they cannot fit the *Galatian visit* to that year, the whole fabric of their chronological systems leaks at every seam.

Accordingly they pair off Visit No. 1 and the visit mentioned in the first chapter of Galatians, A. D. 38. Next they suppress Visit No. 2, A. D. 44, as one which St. Paul did not think fit to mention, and strike it out of the account altogether. Lastly, having disposed of their enemy in this summary way, they go on and identify the visit mentioned in the second chapter of Galatians with Visit No. 3. An easy task.

The whole system is an error. St. Paul was in honor bound to recount to the Galatians all his visits to Jerusalem. He says the second was fourteen years after the first, specifying *time* as well as place and circumstances; and his object was to prove that in all his visits to Jerusalem he had never been ordained.

What would have been the effect had any of the Galatians been possessed of the secret published now by our Rev. Authors? They might have said to St. Paul—Bishop, you have not told us the truth. We know that you were in Jerusalem in the year 44, which was only six years after your first visit, and not "fourteen years" after. Why did you dissemble with us?

O.

For The Churchman.

LINES,

Addressed to Mrs. Perry, on the sudden death of her only child.

"Jesus of Nazareth passeth by."

A mother sat beside the couch
Of her last only child—
Of one all beautiful to sight,
Of manners pleasing, mild—
In deep unutterable woe:
Upon that child she gaz'd,—
To mark the change that o'er her came,
Had fill'd her with amaze!
For she, the treasure of her life,
Was waiting but to die.
She heeded not that mother's tears;
Heard not her heavy sigh;
For o'er her couch, around her bed,
An angel throng she saw;
Whose whispers call'd her from the earth.
Her soul toward heav'n to draw;
And a sweet voice of heavenly love
Said "Fear not; it is *I*:"
For then the Saviour of her soul
Was near, was passing by,
And bade her, gently bade her,
To follow in His tread;
To listen to His voice of power,
Which should awake the dead!
Meekly she heard the summons,
And sweetly did obey;
While the lone mother wept for her
Whom angels bore away;
For she saw not the messengers,
Which Jesus sent to call
Her heart's belov'd to realms of bliss;
Her view was sadness all.
All things were ready—come away,—
These were the sounds she heard;—
Whose quicken'd spirit knew the voice,
Knew her Redeemer's word.

Jesus of Nazareth passing by,
Call'd the child away:
O mother! from a call like this
Would'st thou desire her stay?
Now free from sorrow, free from pain,
From every ill set free,
Is it not well it should be thus?
Will not this comfort thee?
There is for every child of earth
A time, set time, to die!
And He who gave, has ta'en away;
He call'd when passing by.

Deep is the gloom, the sorrow, round thee spread,
But all is peaceful with the early dead.
She might have linger'd in this world of woe,
And thou have left her; would'st thou have it so?
Left her in feebleness to mourn for thee:
God doeth all things well; this must thy solace be:
His will be thine; we cannot now discern
Why thus He grieves, hereafter we shall learn.

Eliza C. Hurley.

Oct. 23, 1853.

For The Churchman.

Convocation at Burnt Hills.—Early on Tuesday morning, Sept. 13th, some twenty or more of the clergy in this vicinity had assembled at the residence of the Rev. E. Davis, Burnt Hills, Saratoga county. From thence, after spending an hour or so in pleasant converse with each other and the rector and his charming family, the clergy repaired to the church, distant about a mile, preferring the delightful recreation of a walk over a smooth plank-road, through one of the most lovely and picturesque districts on which the eye ever rested, to a ride thither in the rector's carriage.

It was a glorious day, inspiring all hearts with sensations of the lovely and beautiful. The bright sun seemed to revel in its morning glories—not a cloud dotted the sky—the breath of Autumn hallowed the face of Nature, giving out forecastings of the melancholy which pervades the dying time of Summer, the end of Nature's beautiful life of singing birds and flowers.

Glorious Autumn, how beautiful art thou, in the free open country, when as yet thy marks are scarcely visible on the face of Nature, and the insects dance in the sunbeams, and the foliage and flowers bear but the earliest tint of thy appearing!

Cast the eyes abroad, take in the landscape—away in the background rise the blue outlines of the mountains of Vermont, and towards the southwest another range lifts its towering head, seemingly to kiss the sky; to the right there stretches a fertile valley, over which roam at ease the lowing kine and fleecy herd; there, on the rising ground, embowered in majestic elms, is the neat farmhouse; while farther on to the right is the dense forest, giving variety and beauty to the picture. As we wend our way, enjoying the scenery, each moment presenting something new and picturesque to our delighted vision, we suddenly come to a turn in the road, and there stands in full view the sanctuary of the Lord, situated on a rising ground and overlooking a thickly-settled district for many miles around. O how my heart leaped when, as we approached the temple, the solemn bell sent out its earnest call far and near to the surrounding population. Each tone seemed filled with the Gospel of love and peace. Each peal was a warning of a judgment to come and a solemn appeal to man to remember his latter end! "Here to-day the word of divine truth is to be fitly spoken;" here the bread of life is to be broken and distributed to the hungry soul, the weary and heavy laden. Come, come, says that solemn earnest bell, for all things now are ready.

Involuntarily as I listened to that call, did my heart repeat that beautiful paraphrase of the 122d Psalm:

"O 'twas a joyful sound to hear
Our tribes devoutly say,
Up, Israel, to the temple haste,
And keep your festal-day!"

The service was by the Rev. Mr. Watson of Hudson, assisted in the lessons by the Rev. Mr. Twing of Lansingburgh, the Rev. Drs. Potter, Babcock, and Van Kleeck, each taking part in the Ante-Communion Service, while at the organ the Rev. Messrs. Geer and Shackelford alternately presided, in the Anthems, Psalms in Metre, and Hymns.

The sermon was by the Rev. Mr. Cady of West Troy, from the opening portions of St. Luke's Gospel—a heart-searching and heart-reaching discourse on one of the most important themes in the wide range of theology—the *a priori law of the Faith,* if we may so express the thought of the preacher, as it comes to mankind through the Church, its perpetual witness and keeper, its authorized teacher and dispenser.

It would be out of place to attempt a synopsis of the sermon, as we should fail to do it justice. It was a teaching and telling discourse, which probed, undermined, rooted out that ruinous error of sectarianism, which teaches that every man is to take the Bible and make his *own faith* out of it, and found his own church and his own priesthood.

Not an iota of such a theory escaped, but every inch of its ground was measured by "the rule and the plummet," and held out to view in its false measurements.

The sermon ended, the Holy Communion was administered, at the request of the rector, by the Rev. Dr. Potter, assisted by the Rev. Dr. Van Kleeck.

The regular business of the meeting was then proceeded with; annual officers were elected, reports read, and further steps taken for the distribution of Bibles and Prayer Books. This society, it is well known, is auxiliary to the Diocesan Bible and Prayer Book Society, and has already a vested fund of about $3,000. It has done, and is still doing, a noble work. God-speed it in its glorious enterprise in cementing the bands of brotherhood, and enlarging the borders of Sion as it goes out on its mission of love and truth (twin sisters of mercy) into the highways of the earth, dispensing its light and its blessings!

In addition to the operations of the Bible and Prayer Book Society, the clergy of this region have resolved themselves into a missionary organization, auxiliary to the Diocesan. Several clergymen are already in the field under its auspices; several weak parishes are aided by it, and a noble work is going on, which is already telling good things for the Church and the souls of men. We pause not to enter into particulars; but a few remarks offered by Dr. Potter, by way of a suggestion, are too good to be overlooked.

Now, Mr. Editor, fancy yourself in this northern region—the time, January—place yourself at some convenient part on the highway—cast your eyes abroad over the earth—it is covered with snow, the winds are cold and piercing—you hear the merry sleigh-bells—you look out from your comfortable quarters, a sleigh passes, containing three or four gentlemen, well wrapped in furs; they are cheerful and happy, yet you trace on their countenances the mark of sober thoughtfulness; they are evidently intent on something of importance; whither are they bound, on what intent, dashing on and on, up towards the frozen north? They are going away into the mountainous districts. To what purpose? Have they the deadly rifle? Are they in pursuit of the wild deer of the forest? Do they intend to track him out in his mountain fastnesses? Nay, they are harmless clergymen! They carry the Cross with them! They have left their flocks, the cities and villages, for a few days, and are going on a mission of love.

They intend to preach the everlasting Gospel whenever and wherever they can find souls to hear it. They are going out with the Sword of the Spirit and the Shield of Faith, and it is souls they are in pursuit of! Glorious work! Go on, ye sturdy northerns, and may the Lord of the harvest bless you! Your hearts to the stranger may appear like your summer's sun, slow in coming, but when it does come, O what bright and enlivening beams it sends forth, waking up field and flower, and thrilling the earth with warmth and life! This was Dr. Potter's proposition, that the clergy should go out this winter in missionary bands into the distant mountain regions. To it all hearts will respond Amen. Go on, sturdy northerns, and may the Lord bless you. And when the genial spring comes, and with the melting snows your foot-prints vanish from the hills, may your *work* still find a lodgment in many hearts, and bring forth fruits meet for the kingdom of heaven!

So passed our day at Burnt Hills—a day which wrote up many pleasant lines on the table of our memory—a day for cordial greetings, warm hearts, and good works never to be forgotten.

N.

For The Churchman.

St. John's Parsonage, Oct. 1, 1853.

To the Hon. N. P. Talmadge:

Dear Sir: If the liberty I take in addressing you requires an apology, let it be the high rank you hold as an ex-Senator of the Republic, and the influence you thence command over the popular mind; which, remembering your elevated talents, long exerted in behalf of your country, is still readily disposed to be led by your opinions. The influence of your name connected with truth would adorn it, and associated with error will make even error, in the eye of the masses, unaccustomed to think for themselves, and inclined to adopt opinions recommended by eminent names, to appear like truth.

When the mists of popular delusion remain hanging over the low bench of uneducated intellect, there is a remedy in the advancing light of education, before which ignorance and superstition usually disappear, as night exhalations before the sun; and what the Christian reformer cannot overthrow with argument, he hopefully leaves to time and progress. But when popular delusions, rising from the fears of the common mind, soar into the regions of cultivated intellect and cast their shadows over minds elevated by classical lore, dignified by intercourse with the first men of an educated age, ennobled by senatorial dignity, and refined by consociation with the best forms of modern society, the reformer of errors, driven from the hopes which time and progress hold out to his faith, seeks the aid of argument, and wields the authority of Revelation.

While the "Theology" (if I may so dignify the superstition to which you have lent your name), while the theology of spiritual intercourse by the *media* of tangible and moveable *materia* remained in the lower stratum of the uneducated mind of the people, it could be legitimately and hopefully left to the correction of the intellectual progresses of the age; and had no higher names than those which have hitherto been correlative with it (I may except that of your friend, the Hon. Judge Edmonds of New York,) appeared, this address to you would not have been penned. But when I see a gentleman whom I have known, and loved to honor and to number among my friends for nearly half the years of my existence, to whose wisdom, learning, and judgment I would once have yielded unhesitatingly the direction of my life, who I believed could not *err;* when I see such a man publicly endorsing with all the weight of his high position, of his influential name, of his elevated talents and mature judgment, the new Theology of the day, I am led by friendship, by honor, and by duty to address you; hoping that I may be instrumental not only in preventing, in some degree, the dangerous results to which your adoption of the "spiritual" theory may lead not only others but yourself, but also in convincing you that this Theology is not only (of necessity) untrue, but in its doctrines contrary to the revealed will of God in the divine Scriptures.

Hear me, therefore, my dear sir, I solicit you, both for friendship's sake and, above all, for that of Truth; and if any word or sentence in my letter may seem to be severe, attribute it to that esteem and affection, which like the medicine of a kind physician pains while it heals.

I believe that I am not in error in the opinion that you were confessedly a skeptic with reference to the "things not seen", and unhesitatingly rejected "the evidences" thereof laid down in the Bible, until you were "convinced by the subtabular revelations of ultra-mundane communications." In other words, you did not believe, previous to your visitations to the spiritual circles, in the immortality of the soul, in the life after death, in the existence separate from the body of the "spirit of a man". But when you were informed by alleged spiritual media that such things were, when you believed that the spirit of your talented departed son really communicated with you, then, and not till then, did you confess your belief in the spiritual world, and in the life after death. Then, and only then, did you become "a Christian," or, to make use of your own words, "a believer." Now, my dear Judge Talmadge, it is on this point I am at issue with you. Let us reason together.

The alleged truths revealed by the spirit or spirits which have made you a *believer,* are or are not the *same* which are revealed in the holy Scriptures. If they are the same which the Scriptures reveal, their revelation is unnecessary, as also the whole of their new spiritual machinery: if they are not the same, then, "without controversy", they are not of God. But you assert that they not only are of God, but that they corroborate the Bible. I will here assume this to be the truth, viz: that the new Theology and that of the Bible are one, and then follow it into its legitimate issues.

For years before this ultra-mundane intercourse dawned, evidently you had read these very truths in the holy Scriptures without being affected by them *as* truths; but no sooner does one come from the dead to declare them to you, than you acknowledge your conviction and give to them your assent. The inevitable inference, therefore, is that you did not believe the Bible for the half century you have read its pages and heard its doctrines from the pulpit, and only believed when, to the testimony of the Scriptures, was added that of "one from the dead."

If, therefore, my dear friend, you believe a ghost from the world of the departed when it aurally manifests itself to your senses, and makes known to you the great truths of the life beyond the tomb, you virtually confess that you did not believe God's most holy Word, which reveals "life and immortality", when you read its divinely authoritative pages. If, therefore, you are converted from skepticism to faith in the immortality of the soul and the things of the life to come, only by the preaching of one come to you from the dead, you perceive that you virtually ignore and deny the truths the Gospel teaches, and do make it of none effect as the "bringer of life and immortality to light."

You put the Word of God against the word of a spirit; and by believing only the report of the latter, do evince your steady skepticism in the Word of the former, until endorsed by one come from the shades of Hades. If, therefore, you believe on the evidence of a returned dead man who communicates with you by sounds, or by caligraphic signs, you deny that the Bible is enough, in itself, to convert men to God and to teach them the mighty truths that lie in the world of spirits. If you believe on the testimony of a wandering spirit, whose alleged personality you cannot prove, you deny not only the need of the Bible, but the necessity also of a ministry on earth, composed of Christian men, to which ministry of corporeal men alone, and not to incorporeal spirits out of the body, nor even to good angels, did Christ commit the Gospel of our salvation.

But you confess that spirits have personally communicated to you the great truths of the life beyond the grave, of which previously you were skeptical when hearing them preached from pulpits, or reading them in the Bible. You either have believed or not believed these spirits who tell you of the certainty of the life after death and of the judgment to come. You acknowledge, however, that you *have believed* them, and that their testimony has converted you from doubt to faith. Therefore you virtually deny the necessity of the Bible and of the pulpit for the conversion of men, making the former impotent, and the latter useless, without the attesting and confirming aid of spirits; nay, I repeat, you show by your confession that hitherto you have actually given the Word of God *no* credit at all! that its assertions of the immortality of the soul after its separation from the body, of the being and attributes of God, of the atonement of His Son Jesus Christ, and of the future state of rewards and punishments, had all fallen upon your incredulous ears in vain, until one "come up from the dead." A spirit alphabetically invoked by the processes of the modern "school of prophets", assures you that the Bible is true! If, therefore, you believe the spirit, you perceive that you disbelieve the Bible! that is, you take the word of an invisible spirit announcing its presence by sonorous knocks beneath your writing-table, instead of the voice of the Book of God, which for years has lain upon it. What the holy Scriptures could not do, has been achieved, you assert, by "a spirit," viz: your conversion from skepticism to Christian faith!

I have no doubt, my dear sir, that you sincerely believe in your conversion, and that what the Gospel of Jesus "could not do," has been effected in you by the media of incorporeal witnesses to its truth.

Perhaps you will be startled, however, when I assert that your belief upon the evidence of a spirit (real or alleged) is not Christian faith! The impressive testimony of the ghost might convince you, and compel you to admit the certainty of those solemn truths of the life to come, which for years had been thundered into your ears from the pulpit without effect, but it would be only the same kind and species of belief that lost spirits themselves are forced to receive; for I assure you it is unquestionable and easily proved by Scripture, that if spirits of the dead communicate with mortality in these *seances spirituelles,* they are wicked souls, whom God in His incomprehensible wisdom or mystery "leaves unbound for a little season." Your faith, based upon their testimony, therefore, is of necessity exactly of the value and precisely like that of the unhappy spirits from which you have derived it. Too late they have learned to believe what they believed not on earth, and believe now only to tremble under their faith! believe only to be filled with "a fearful looking for of judgment." Such a faith cannot lead to repentance, but only to horror and despair. Communicating their faith to men would not produce in the minds of men Christian faith, which arises alone from hearing and reading the Word of God, and not from listening to the testimony of incorporeal spirits, either good or evil. Heaven with its immortal life is promised only to faith in the Gospel, which is committed, as I have before said, to the ministration of men, and not to that of spirits, and is preached by men in the flesh to men in the flesh.

The testimony of the spirits which come at your call and "bear witness" to the truth of the Bible, even granting them to be good spirits, could not, therefore, produce or enkindle in you Christian faith and evangelical repentance. It is, I assert, only the Gospel, preached and testified to by men in the flesh, by "the divinely-appointed ministry of the Church," that has this power committed to it. It is not in the nature of "spiritual communications" to accomplish ends which God has ordained shall be effected by His holy Gospel "*preached* to the nations."

Your belief in the spiritual revelations, my dear Mr. Talmadge, therefore, cannot be Christian faith, "the faith of the Gospel," but simply intellectual conviction.

There can be no conversion to Christianity without the aid of the holy Spirit, and as the Holy Ghost is conveyed to men in the channel of, and accompanies, the preached Gospel, and is given only to those men who hear it preached, or, believing, read its pages, it is evident, I reiterate, that it does not accompany the testimony of "the spirits" when they certify to the realities of the life to come. The preaching of the spirits, therefore, inasmuch as to *them* was not and is not committed the Gospel of our salvation, cannot be instrumental in converting men, but only causing them to believe truths in which hitherto they had no faith, but to believe only as the spirits believe, with an intellectual assent and recognition.

You, therefore, perceive that these revelations and testimonies of these souls of the dead are of no service to you, so far as the Christianity of the Gospel is concerned. Simple faith in the future does not make a man a Christian, otherwise the post-mortem faith of the lost spirits would save them. If you believe a spirit, and are converted by its testimony, your belief, were it available and legitimate, would destroy the Bible as the *sole* Heaven-appointed means of converting mankind. Would such a conversion, were such possible, please the God of the Bible, which your alleged conversion ignores? There is a verse of holy Scripture which says, "the revelation of the mystery of man's salvation" is made known to all nations for the obedience of the faith "by the Scriptures": and, I add, by the Scriptures only.

I have now endeavored to show you, plainly and affectionately, that faith in the evidence of "spirits", to whatever degree of intellectual conviction it may lead, cannot convert men to Christianity, inasmuch as to spirits the Gospel of our salvation was not and is not committed; and that such faith brings a man no nigher to the heaven of the Son of God than he stood before in his skepticism; for even "the devils believe, and tremble" while they believe. One greater than all the spirits of the dead has preached to men the everlasting Gospel, and if they hear Him not, they are still in their sins: for the voice of the Son of God through the ministry of His Church is the only voice that can reach the human heart, and the holy Comforter whom He hath sent, the only spirit that can illuminate and convert the souls of men.

I will refer you to the holy Scriptures in support of my argument. In the sixteenth chapter of St. Luke's Gospel, it is written that a rich man finding his soul in torment after death, and not wishing his five living brethren to come to the same place, suggested that a supernatural minister should be sent to them from the spirit-world, saying, "If one went unto them from the dead they will repent." He is thus answered: "They have Moses and the Prophets, and if they will not hear *them,* neither will they be persuaded though one rose from the dead." Evidently, until now this rich man did not believe the testimony of Moses and the Prophets concerning the life after death, with its rewards and punishments. From his own experience he knew how little it would benefit his five brethren to read the Scriptures, or go to the Synagogue to hear them read and expounded; from his own experience he knew that they would *not* believe, and therefore, when Abraham reminded him that "they had Moses and the Prophets," and said "let them hear them" for the knowledge of the truth, he cries,—"Nay, father Abraham, but if one went from the dead they will repent."

But Abraham answers,—"If they will *not* hear Moses and the Prophets, *neither* will they be persuaded though one rose from the dead."

No, nor, my dear Mr. Talmadge, will they, who to-day disbelieve the testimony of the Scriptures concerning the truths of the world to come, "be persuaded though one come" back from the world of spirits to testify to these things. If they will "not hear Jesus and the Apostles," neither will they be converted to the Christian faith "though one rose from the dead."

What will a spirit, either coming up from the torments of Hades or down from the joys of Paradise, make known to men that the Bible does not already teach? "Though," says Paul, "an angel from heaven preach to you any other Gospel" than that which he preached, "let him be accursed." A spirit, therefore, if one could come back to earth, would unfold precisely the doctrines of the New Testament, or it would not. If not, then the *anathema maranatha* of the Apostle descends upon it: if it does, it then usurps an exclusive spiritual privilege, and "light and immortality" are no longer "brought to light" *through the Gospel,* but through the media of spiritual circles; and the Scriptures, ignored, of necessity must succumb to modern spiritual manifestations. But God forbid! the Scriptures must stand as the Revelator of the Future, and the Gospel of our salvation until the end of time. In the Bible, God has clearly made known to man all that man has need to know with respect to the life beyond the grave. If men refuse to believe the written Word, they may be assured that they will receive no supernatural visitant to attest the truth of the written Word of God. The Bible needs no other witnesses than it possesses. Like Christ, when the spirits He cast out testified that He was the "Holy One of God," it will accept no acknowledgment of its divinity from spirits.[*] If men will not believe it simply on its own proper evidence, they may wait in vain for a miracle, for an angel from heaven, or a lost soul, to convince them that it taught and revealed the truth. They may be assured they will never have such extra-scriptural evidence accorded to them. If they are to be saved, it will be by listening humbly to the Gospel, and earnestly believing its doctrines. If they are to become Christians, it will be by accepting the Bible as the only revealed will of Heaven, and sole key to the "hidden things of God." If the preached Gospel proclaimed by men in the flesh sent of Christ, does not convert them, neither will anything else convert them. This is the sole appointed way in the divine economy of God for convincing men of the truths that outlie beyond the grave. The testimony of table-resounding spirits, if such there be, (for I neither deny nor admit the alleged communications, not having evidence either way upon which to base an opinion,) may lead you to give an intellectual assent to the great truths of the life that is to come, truths which the Bible of God had long before taught you without gaining your belief, but it can do no more. Saving faith, Christian *faith*, "comes by hearing," says Paul, "and hearing by the Word of God."

You therefore perceive, my dear Mr. Talmadge, that to spirits is not committed the tidings of salvation, but, on the contrary, that the Gospel and its "ministry of men" are the only *media* by which men are "convinced of sin, of righteousness, and of the judgment to come." You believe, and, I doubt not, sincerely believe, that you are a Christian, because you now believe on the evidence of "the spirits;" and hundreds of men, on similar grounds of conviction, believe the same of themselves. Spirits, as you do not hesitate to confess, "have removed your skepticism concerning the Scriptures, and you are *now* a believer in their Revelations." But I have shown you that *Christian* faith comes not by hearing spirits but by "hearing the Word of God" through its legitimate channel the pulpit. The testimony of spirits can only bestow upon you what they possess, an intellectual knowledge of what before was not believed; but not that "faith of Christ" which "worketh by love and overcometh the world." If you are a Christian by spiritual conversion, then the written Gospel is valueless, since it is superseded. Either the Gospel must be cast aside or the spiritual theology substituted as the instrument for the conversion of the world. Which the Christian world will adhere to, I need not assert.

I have said that, if there be spirits who make their presence cognizant to the senses and who bear testimony to the truth of Scripture, boldly preaching virtue and pure morality, that it is easy to prove them to be evil spirits, and to belong to the order of those who cried to Jesus, "I know Thee who Thou art, the Holy One of God," and whom He peremptorily forbade to speak of Him, commanding them to "hold their peace." Lost spirits were the first to confess Christ! But he sternly silenced their witness to His divinity. Thus it is no new thing for spirits to preach Jesus. If the spirits with whom you have held communication, and whose evidence has removed your theological skepticism, were good spirits, they would not invade the province of the human ministry appointed by Christ, who "chose the Twelve" to preach the Gospel to every creature, committing his Gospel to "earthern vessel," men of clay, and not to incorporeal beings. Good spirits would not usurp this office. These spirits, therefore, admitting their actual manifestation, are evil spirits.

But you say that you are satisfied that one of the spirits was that of your pious son. It may have appeared to you to be his spirit; but I would suggest to you that an evil spirit may have assumed his shape and attributes; for I need not remind you that it is said that "Satan may take the form of an angel of light."

In this letter, I have not questioned the reality of the alleged spiritual manifestations. This is a separate question. Whether they be facts or not does not come within the compass of my argument, which I have entered into for the purpose of showing you that there is no revelation of the future to man except through the Gospel; that the proclaimers of its truths are the appointed and divinely ordained ministers of the Christian Church; that though spirits may preach and bear their testimony, they are spirits of evil; that evangelical conversion can never follow the acceptance of their testimony; that what the acceptors of their witness to the truth denominate faith and Christian faith, is but an intellectual and unsaving belief, which is of the same value, and no more, with that of those who tremble and believe! And further, to prove to you that unless men believe "Jesus and the Apostles," neither will they be, nor can they be, converted, "though one rose from the dead."

Trusting that my letter may be received by you in the kind and affectionate spirit of friendship in which it is written, and be instrumental in diminishing a fatal delusion among those who "call themselves Christians," I remain with sentiments of esteem and personal friendship, most truly yours, I.

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[*] See Mark iii. 12.

For The Churchman.

Mr. Editor: On Sunday the 23d of October, the congregation of St. George's church, Newburgh, of which the Rev. John Brown, D. D., is rector, assembled under circumstances of somewhat more than ordinary interest. Their church, which has been closed during the summer for the purpose of being enlarged for the fourth time, again opened its doors to the large congregation, who, though the weather was far from pleasant, went up with joyful hearts to worship in their beautiful sanctuary the God who hath so abundantly blessed and prospered them. The improvements made in the Church are so great that it appears like another building. The walls and ceiling have all been frescoed. A recess chancel has been added, containing a large altar-window filled with stained-glass of pleasant hue. The opposite gallery is adorned by a fine powerful organ of some seventeen stops, built by Messrs. Hall & Labagh. A beautiful font—the gift of a New York Churchman—stands at the right of the chancel. Furnaces have been placed under the church, and gas introduced in the place of lamps, thus increasing the comfortableness and convenience of the whole building. The Rt. Rev. Bishop Wainwright, though much confined by his numerous engagements, managed to escape from the city, and gladdened both pastor and people by his presence and kindly sympathy. In his sermon in the morning he paid a touching tribute to the labors and devotion of that faithful servant of God and the Church, who for nearly forty years has ministered to the same flock, defending them against the attacks of open infidelity, to which they have been peculiarly exposed, and in the time of internal commotion preventing them from being torn by schism and sedition. No wonder, therefore, that grateful tears moistened the eyes of many as they listened to the Bishop's truthful words.

In the afternoon the sky was clear and the sun shone brightly—fit token this of the Church's progress in Newburgh. Planted in the day of darkness and gloominess, in the day of prejudice and open opposition, the little seed took root and sprang up. Now it has become a great tree, inviting all who will to rest under its shadow.

Would to God that in the Church's vineyard there were many more such husbandmen as the venerable rector of Newburgh! May he, with his ancient church, renew his youth, and long live to make glad his people's hearts.

New York, Oct. 28th, 1853. K. K.

For The Churchman.

THE MISSIONARY SPIRIT AN ESSENTIAL ELEMENT OF TRUE CHRISTIAN SYMPATHY.

The possession of blessings should produce in those who enjoy them, and will produce in them, if they are true Christians, a desire and effort that others may be likewise blessed. We can hardly conceive of amiableness and moral excellence separated from the practical influence of this principle. The mind naturally revolts from the idea of one who, himself blessed, is indifferent as to the happiness of others. How little respect do we feel for the man of wealth who is deaf to the cries of poverty and distress! How little for him who, in the enjoyment of health and comfort, looks unmoved on the misery around him! How little real dignity is conferred by any worldly distinctions or advantages, if they warm not the heart with sympathy, kindness, and benevolence! How do they excite disgust and contempt, when accompanied with cold insensibility, and a narrow and contracted spirit! Rightly to enjoy the blessings of Providence, and so as that they may most contribute to the happiness of their possessor, and that his use of them may comport with the dignity of a rational, the responsibility of a moral, and the spirituality of a Christian character, and entitle him to the respect, honor, and love of his fellow-men; they should produce in him the heart-felt desire to have them shared, and cordial and efficient efforts to have that desire gratified.

If this is so in temporal, much more is it in spiritual things. That is but the semblance of piety which leaves the heart indifferent, or but slightly and coldly attentive, to the spiritual wants of others. He can have but a very imperfect sense of the mercy of God in the pardon of sin through Jesus Christ, and the direction, furtherance, and sanctification of the heart by the Holy Ghost, who is not filled with an ardent desire to have these blessings generally enjoyed. He can have had but a very partial experience of the Christian life, who is not deeply concerned to have its reality and blessings widely spread. He can set but little value on the doctrines and precepts of the Gospel, who will not exert himself to have more, and continually more, of his fellow-men brought to the knowledge of them. He can entertain but an imperfect and unworthy estimate of the value of the sacraments, ordinances, services, and instructions of the Church, who will not use his best efforts to extend them far and wide. He can but lightly regard the precious consolations of the Gospel, and must be sinfully and shamefully indifferent to the proper improvement of whatever of trial and affliction may have fallen to his lot, who will not endeavor to impart those consolations, wherever there is sorrow to be soothed, and suffering to be alleviated. Little must even the well-founded hope of a blessed immortality be in his esteem, who will not affectionately and earnestly desire and endeavor to extend its purifying, consoling, and salutary influences. The terrors of the Lord, His awful threats of everlasting malediction on the impenitent and unbelieving, must little affect his heart, who will not do what in him lies to save his fellow-men from a doom so horrible.

It is hoped that the Christian reader will see at once the connection of these remarks with the title of this communication. By the Missionary Spirit is meant, a just appreciation of the infinite value of the Gospel and Church of Jesus Christ, and the necessity of them for all mankind—as for man's eternal welfare, so also for his true happiness and best interests here, individually, socially, politically, and in every state and relation in which he may be placed; a just appreciation also of the diffusive and aggressive character with which Christ has invested His Gospel and His Church; and which He requires men to recognize in their estimate of them, and in the duties which they owe to them. And in addition to these particulars of a right judgment in the matter, the missionary spirit includes a hearty will and desire to do what we can to promote the diffusion and aggression of the Gospel and the Church, wherever there are men to be benefited, and evil influences to be removed, by them.

It cannot surely be necessary to say to those who have full knowledge of the principles and precepts of the Bible, that the above remarks are but a fair exhibition of the bounden duty of Christians in their individual capacity, and in the parochial, diocesan, and national relations in which they stand to the Holy Catholic Church.

That Christian falls far short of duty to his Saviour, who rests satisfied with doing what circumstances allow him to do for the religious improvement, and the proper religious habits, of himself and family. Indeed, both his theory and practice of religion must be sinfully defective if he stops here: nay, if he is not earnest and liberal in efforts to diffuse the blessings of religion among those who are destitute of the means of obtaining them; and to win or rouse to a becoming and practical sense of their value, those who are indifferent or opposed to them.

It is a wrong—it is an unchristian and uncatholic—estimate of the proper character of a parish, as a part of the Church of Christ, which regards it as simply an organization for the religious culture, and the public devotional duties, of those who may connect themselves with it, and contribute to its support. It must be a *missionary* establishment, to be a truly *Christian* one. To whatever extent the number, the personal character, the standing in society, the intelligence, the piety, or the pecuniary ability, of its members and supporters, may give it just claim to respectability and influence; to that extent should be its self-consecration to the diffusion of the Gospel and the Church, and their legitimate operations and effects in the world: to that extent should it labor for their aggression upon the territories of sin and error. In proportion to the ability of its members to secure for themselves and families special comforts and enjoyments, and what may be termed luxuries, in attendance at Church, should be their willingness and liberality in providing the means of such attendance for those who have not the power of providing themselves.

And so of the Diocese, and the National Church: their wider range of means, and their superior opportunities of powerful concentration, should be improved to pious efforts to give largely and constantly increasing spread and influence to the Gospel and the Church, both within and beyond their borders.

In all this there should be a perpetual and efficient system and co-operation of all the parts. Each should remember, that besides its own special sphere and responsibility, it has obligations growing out of its respective relation to the others. Individual Christians, gratefully availing themselves of opportunities of promoting the cause of Christ and His Church, presented within the sphere of their more private and personal observation and action, should also be animated by a desire and effort to secure for the same holy and glorious cause the faithful devotion of their parish, their Diocese, and their National Church. The like blessed principle and feeling should influence each of these; until all, as "members one of another," be found working manfully, and fighting manfully, under Christ's banner, that His Church and Gospel may extend their influences more and more widely, and be gaining perpetual victories over the world, the flesh, and the devil: whether the malignant empire of these be established amidst the professed Christianity at our very doors, within our parochial or diocesan bounds, within our country, or in parts beyond, where aid is due to Christian effort, or where Christianity is unknown. All, all should warm the heart with pitying and sympathizing love, and nerve the energies to work as God may give the opportunity and the means. Christ's Church is Catholic, and its ministers and members cannot duly appreciate it as such, unless they own and act upon the duty of doing what in them lies, to promote its influence *everywhere*, and bring into its faithful and devoted membership "all sorts and conditions of men."

Abundant room indeed there is, and abundant call, for Christian sympathy to take this truly evangelical and Catholic direction. Our own city (other large cities are doubtless much the same, and villages, and all centres of business) affords ceaseless opportunities for the operation of the true missionary spirit, in the *utter godlessness* that is constantly obtruding itself in young and middle-aged and old. The reader who is of a serious and reflecting mind, and has even the most ordinary opportunities of observation, knows full well that this reference has an awful extent of application. Can that be a truly Christian heart—can that be a truly Christian parish—which sees not and feels not, that all that wealth and taste and intelligence and piety can do, for parochial respectability and efficiency, and for individual devotional enjoyment, comes far short of Christian duty, unless it is also expanded into liberal and cordial agency in bringing the Gospel and the Church to bear upon the corrupt and perishing masses around?

Our Dioceses: What large tracts of territory—what numbers of people—are there in them, going down to the regions of the dead in a religious and moral condition as low as heathenism itself!

Our country: What regions of it, with alarmingly increasing elements of future and not far distant power, are running wild with every variety of theory and practice hostile to religious and moral purity, and social and civil order and welfare!

Besides infidelity of every grade and shape, what monstrous, dangerous, destructive errors are nourished and disseminated under the christian name, popish and protestant!

What pious and catholic heart feels not that the American Church has been sadly deficient in active christian sympathy for the poor aborigenes of our country; and in caring for the souls of the immense numbers of foreigners who are constantly flocking to our shores?

We have brethren in Christ, members of our own catholic communion, who have come hither from the British Isles, or have gone from more favored parts of our country to those in which they sorely miss spiritual privileges they prize. How far do we show that they have from us the love and sympathy which Christ requires between His followers, as proof that they duly regard His love and sympathy for them?

There are here and there within our borders, neighborhoods and parishes of brethren in the Lord, who, without aid, cannot sustain among themselves the ministry and services of the gospel. Are they duly thought of, and cared for as God gives us means and opportunity?

A Republic has been organized on the coast of benighted Africa—an inlet for the blessings of christianity and civilization into its sad regions—by descendants of natives of those regions, who, themselves natives of our own country, professors of our religion, many of them members of our Church, have gone, and are constantly going, thither, for reasons originating in ourselves, and clearly for their moral, intellectual, and social benefit. Are we true christians unless we do what we can to secure for them, in their obvious inability to do it for themselves, the spiritual privileges essential to their moral, intellectual, and social welfare?

We are called to daily prayer that God's saving health may be made known unto all nations. Can this prayer be offered in the true christian spirit by any who do not sincerely feel the obligation resting on the Catholic Church, and every part of it, and every member of it, to cherish a deep, and as far as possible a practical, interest in the constantly wider spreading of its holy influences, until all the heathen, and all other nations enveloped in false religions, are given to Christ for His inheritance, and the utmost parts of the earth for His possession?

Let the christian, faithfully seeking the directing, furthering, and illuminating influences of the Holy Ghost, have his understanding duly informed as to the nature and benefits of the gospel and Church of Jesus Christ, and the sort and degree of appreciation which are their just claim; and his heart warmed and guided by experience of their heavenly influences; and let him reflect on the dreadful privation involved in ignorance of those influences: and then, surely, if that heart is susceptible of the sympathies and sensibilities which are among the best qualities of our nature, he cannot but see in such considerations as those advanced above, motives to draw out cheerful, disinterested, devoted prayers and efforts in behalf of the cause of Christ and His Church, in the diffusion among men of their great and precious blessings.

One word in conclusion. I have no objection to offer now to the christian's selecting some particular portion or portions of the missionary work, as what, under existing circumstances, he thinks more particularly his duty; or to his cherishing the idea, if so he lists, that attention to certain portions of it is a wasting of contribution and effort. But of one thing let him beware; namely, lest such views result from *general indifference to the whole subject*. The proof of his not possessing so unchristian and uncatholic a frame of mind, is to be found in the fact that he gives "*the more earnest heed*" to such branches of that work as are not included in these views; that in generous and unselfish proportion to his means and importunities, his efforts and contributions to *some* are the *greater*, because he does not think it his duty to bestow them upon *others*; so that his offerings to the misionary cause of Christ and His Church, will be not the less faithful and abundant because of being confined to certain departments of that cause.

B. T. O.

The following is the Pastoral Address, of which mention is made in another column, read from the House of Bishops to the House of Delegates, at the close of the General Convention. Touching most of the positions taken and arguments used, especially those which look to greater unity of purpose and greater harmony of action among Churchmen of differing views and opinions, we apprehend there will be no diversity of sentiment. All, it seems to us, must admit that, so far at least, the matter is well considered and happily put, and that there is no possibility of our heeding it too much. And the Address speaks in strong terms, but none too strong, against the miserable tamperings and self-sophistications which of late years have so often ended in a downright plunging off into the bottomless abysses of Romanism. It is scarce possible to speak too severely of the dishonest and self-deceiving arts which men have practiced upon themselves, to the debauching of their consciences, and the utter overthrow of all upright moral principles:—arts whereby they have apparently bewildered and bewitched themselves into the monstrous belief that they could, without any breach of truth or honor, use the license of playing backwards and forth over the borders which separate the Church of their solemn vows and sworn allegiance from the Romish Communion. That men who, in the face of all that stands before them and thrusts itself upon them to the contrary, have once got seduced into the notion that they can with a safe conscience keep their place in the former without standing off from the latter; that there is no such radical and fundamental difference between the two, but that they can own and fellowship them both, and circulate from the one to the other, and go on symbolizing and fraternizing with the teachings and practices of Rome, and keeping up a sort of sentimental flirtation with them;—that men who have done all this should at last all of a sudden become sensible of their false position, and so wind up their course by openly abjuring the sacredest pledges that can bind man to man, is indeed fearful to think of; and only reveals the inexpressible obliquity of the process that can carry them through so much prevarication and treachery.

Concerning this matter, we have often expressed our mind with, we trust, sufficient energy. All, therefore, that the Address says upon it has our hearty concurrence. We could wish, however, that it had spoken with equal severity of the no less censurable tamperings and self-sophistications that have been in use, not merely of late years, but for nearly three centuries, in the opposite direction. The fences which divide the Church from the schisms and sectarianisms of ultra-Protestant development are equally plain and palpable as those which divide her from Rome; and to ignore them and play over them, argues the same shuffling and false-dealing with one's own conscience. We would as lief, therefore, and we care not who knows it, that men should prevaricate themselves into a license of coquetry and flirtation with the extreme of Popery as with the opposite extreme; that they should fraternize with those who hold to what the Church has abjured, as with those who abjure what the Church has retained. Both the process and the result are in our judgment just as bad in the one case as in the other. So that, other things being equal, we would treat them both alike. Nor are we prepared to admit that at this time the Church is in more danger from Romanizing practices, than from the opposite. And if there be any special need of guarding against the former more than against the latter, it is, in our view, on the score of those being a natural reaction from the course which had been going on ever since the Reformation, until it had well nigh Puritanized, and Calvinized, and Socinianized, and Rationalized the Church to death.

There is one other point in the Address, respecting which we have to acknowledge something of doubt; though here our difference, if there be any, is one of degree, not of kind. We are not quite ready to allow that the controversy touching the Sacramental Principle is *so far* a mere strife about words as the Address seems to suppose. Undoubtedly, much misapprehension on this score does exist; and the effect is, to obstruct the free circulation of fraternal sentiment, and to turn men's tongues to strife and discord when their minds and hearts are really beating in unison. But for the misconstructions thence resulting, we believe that moderate men on both sides of the Church would be much better affected towards one another; and to the removing of these unhappy drawbacks too much cannot well be endeavored. And we are free to confess that, to use terms already understood, and thereby save circumlocution, we have more sympathy with moderate Low-Churchmen, than with extreme High-Churchmen. And we have long been convinced, that on our side of the Church there were a considerable number who are disposed to magnify the Sacraments too much, and to stretch their efficacy too far; assigning to them, in effect, that office and virtue which really belong to the whole Church, with her gifts of a mutual membership and a common life.

On the other hand, it seems equally clear that there is in the Church another and perhaps still larger class who, either openly or virtually, deny or repudiate the whole doctrine of Sacramental grace, maintaining, in effect, and with a virulence and bitterness proportionable to their error, that men can derive nothing from the Sacraments but what they bring to them. The entire course and scope of these men's belief and teaching, it seems to us, may be fairly put into a general statement thus,—That their faith, on a final resolution of the matter, is entirely in their own consciousness; that it both springs from this as its source, and terminates in this as its end; the consequence being, that they are evermore erecting something within them, their own conscious movements, workings, states, and processes of mind, altogether above the positive ordinances, institutions, and promises of God. They will not allow that any supernatural gift is received, unless the receiving thereof be authenticated by some sensible operation, some form of experience, something that they can measure, and estimate, and prate about, within them. Of course therefore their hopes are built not so much on the promises of God, as on the workings of their own minds. This, evidently, is the very germ and essence of rationalism; and its effect in the end must be to strip and desiccate Christianity of all real objective life and efficacy, and resolve it into a mere *occasion* of internal development. Accordingly, it is continually working out into the practical doctrine, that for the ends of a celestial and divine life, man needs no supernatural infusion; that the germs of heaven are all in his nature, so that all there is wanting to his perfection is the proper culture and development; and that the Sacraments are merely among the means of such development and culture.

Of course there cannot be a more deadly error than this. In itself considered, it is as much worse than Romanism, as irreligion is worse than superstition. And therefore it is that the doctrine of Sacramental grace has so often been in times past, as it is in this our day, emphatically the battle-ground for the defense of whatsoever distinguishes Christianity from natural religion. Once let that ground be given up or lost, and Christianity, as a special positive provision of supernatural life and grace, cannot long be maintained; the Sacramental Principle being the proper citadel and stronghold of the system viewed in that character.

We hope we shall not be found unwilling to shake hands cordially with our moderate Low-Church brethren, when they shall have taken a decided stand against these extreme men of their own side. But so long as they make common cause with these men against their moderate High-Church brethren, we confess that our difference from them is one, not merely of degree, but of kind, and there can be no peace between us. We expect, indeed, that there will still be in the Church some who will love and reverence her more in that she is Catholic, and others, more in that she is Protestant. Certainly we confess ourselves to be of the former class, but without any thought of sinking the Protestant character of the Church; and we doubt not that most of our brethren in the latter class have as little thought of sinking her Catholic character. Of course, therefore, we are more fond of thinking and speaking of the Church as Catholic, they, as Protestant. Here is a difference merely of degree, about which it is neither right nor reasonable for men to spit fire and spout gall at one another. Here, assuredly, we can vary in our opinion, without any breach of charity or of decorum; nay, from such variance we can pluck motives to a noble emulation in doing the work of the Church; each side gladly owning their obligations to the other in keeping them from getting bewitched with a single idea, and so running into a onesided Churchmanship.

Brethren of the Clergy and of the Laity:

The three years which have elapsed since the last meeting of the General Convention, will constitute an eventful period in the history of our Church. Three of our Bishops have been called away from their earthly ministrations, to give an account of their stewardship to the great Shepherd and Bishop of Souls.

The venerable Bishop Chase, though suddenly summoned from his labors, had attained to a good old age, and had left the impress of his zeal upon the period in which he lived. It was his vocation to be a pioneer in the progress of the Church. The Dioceses of Louisiana, New York, Connecticut, Ohio, Michigan, and Illinois, have each, in their turn, felt the stirring influence of his enterprise. The Colleges of Kenyon and Jubilee will long stand, we trust, as beneficent memorials of his zeal, his faith, and his labors.

Bishop Gadsden, of South Carolina, fell a victim to protracted disease, and persevering labor in his Master's cause. He was "an Israelite indeed, in whom there was no guile." He loved the Church, as the household of faith; and it was his destiny to spend his strength and his life in promoting the cause of his Divine Master.

Bishop Henshaw, of Rhode Island, was arrested suddenly by the hand of death, in the maturity of his strength and in the midst of his usefulness. Fervent in spirit, prudent in counsel, zealous in his labors, we might have looked forward to a course of signal usefulness in his Master's cause. But God's ways are not as our ways, nor His thoughts as our thoughts; yet we know that every act of His Providence, whether in mercy or in affliction, is ordered in infinite wisdom and goodness.

Whily we cherish the counsels and labors of these departed Fathers in our remembrance, we look with confidence to the good providence of God, so to direct the counsels and labors of those whom he raises up in their stead, as shall most effectually promote the welfare of His Church.

Since the last Triennial Convention, the following persons have been duly elected, approved and consecrated as Bishops in the Church, viz.:

The Rt. Rev. John Payne, D.D., was consecrated in St. Paul's church, Alexandria, on the 11th of July, 1851, as Missionary Bishop of Western Africa; the Rt. Rev. Francis Huger Rutledge, D.D., in St. Paul's church, Augusta, on the 15th of October, 1851, as Bishop of the Diocese of Florida; the Rt. Rev. John Williams, D.D., in St. John's church, Hartford, on the 29th of October, 1851, as Assistant Bishop of the Diocese of Connecticut; the Rt. Rev. Henry J. Whitehouse, D.D., in St. George's church, New York, on the 20th of November, 1851, as Assistant Bishop of the Diocese of Illinois; the Rt. Rev. Jonathan M. Wainwright, D.D., D.C.L., in Trinity church, New York, on the 10th of November, 1852, as Provisional Bishop of the Diocese of New York; and on the 17th of October inst., in presence of the General Convention, in St. John's church, in the city of New York, the Rt. Rev. Thomas Frederick Davis, D.D., and the Rt. Rev. Thomas Atkinson, D.D., were duly consecrated, the former as Bishop of South Carolina, and the latter as Bishop of North Carolina.

During the present session of the Convention, the Rt. Rev. Wm. Ingraham Kip, D.D., has been elected Missionary Bishop to the State of California, and the Rev. Thomas Fielding Scott has been elected Missionary Bishop of the Territories of Washington and Oregon.

In melancholy contrast with these accessions to the Episcopate, we have to record a most extraordinary instance of defection and consequent deposition from that sacred office.

Full evidence having been adduced that Levi Silliman Ives, D.D., LL.D., late Bishop of the Diocese of North Carolina, had, in violation of his oath of consecration, abandoned his Diocese and the duties of his office, and had submitted himself to the authority of the Bishop of Rome, he was on the 14th day of October inst., by the unanimous voice of the Bishops assembled in General Convention, canonically deposed from the office of Bishop in the Church of God, and the sentence of deposition was duly pronounced on the same day by the presiding Bishop in St. John's church, New York, in presence of both houses of the Convention.

We earnestly hope that the record of this deposition may conclude the list of apostates to the Romish Communion. For several years past our branch of the Church of Christ, as well as our parent Church of England, has been harrassed by the advocacy of doctrines, and of ceremonial observances, leading in the same direction. The movement was commenced under the imposing counsels of learned and pious men, but possessed of more fancy and feeling than of sound judgment and discretion. It has been continued mainly by men of similar characteristics; men whose purient imaginations required the gratification of an imposing ceremonial in religion, and whose morbid yearnings after greater holiness, led them to seek for it in the asceticism of the Church of Rome.

There can be little doubt that they are now, in most cases, painfully sensible of their delusion. We may, therefore, justly pity their condition, though we must sternly condemn the disingenuousness which has generally marked the course of their defection, at the same time deploring the scandal which they have brought upon our Communion, and the unhappy controversies within its bosom, of which they have been the occasion.

The agitations which have thus disturbed the peace of the Church within the last ten years have been most deplorable in their consequences. Brethren in the bonds of the Church, who should have lived together in harmony and love, and whose only strife should have been, who should do most for the elucidation and extension of their common faith, have learned to look upon each other with distrust; to doubt each other's sincerity; to aggravate each other's supposed errors; to ascribe to each other's opinions consequences which the holders of those opinions would utterly disavow; and thus, instead of regarding them merely as illogical reasoners, they have learned to brand them as corrupt in doctrine.

The Church Press, too, and especially its periodical press has had its share in this uncharitable work. We have no desire, indeed, to curb the legitimate freedom of the Press; but we would rejoice to see a self-restraint exercised in regard to its bitterness and its licentiousness. We are aware that important truths are sometimes elicited, and more frequently sustained by free discussion. But we deplore the exhibition of all uncharitable feeling, and the use of all censoriousness of language. If in the good Providence of God the time shall have arrived for quieting the distractions in the Church, and for the restoration of peace and harmony among her members, we would earnestly invoke the co-operation of the Pulpit, and particularly of the Press, in promoting so auspicious a consummation.

The principles of sound churchmanship have no inherent tendency to Romanism, or to the opposite extreme. As they are deduced from the holy Scriptures, and exhibited in the Articles, Liturgy, and Prayer Book, they stand in happy equilibrium. It is only when one doctrine or office is magnified at the expense of the rest, that the equilibrium is destroyed. The tendencies to error and to extremes lie in part in the different constitutions of men; in the diversities of their tempers, education, and prejudice, and not in the system of Christianity itself. Some men rest upon the doctrinal soundness of their religion; others on its practical developments. Some are disposed greatly to magnify the efficacy of the Sacraments; others have been equally inclined to depreciate their efficacy. The only remedy for all these extremes is to receive and hold the doctrines of Scripture, and their summary in the Prayer Book, in due proportion, and not to magnify one doctrine or precept at the expense of another.

Again, there are differences among Churchmen arising out of the different schools of Theology in which they have been trained, and still other differences arising out of the various systems of metaphysics on which the different systems of Theology are based. Now, in all these cases, a reasonable latitude of toleration should be allowed. It is impossible to make all men think alike; and so long as they will receive, in good faith, the doctrines of the Gospel, as they are exhibited in the Prayer Book, a charitable indulgence should be extended to minor differences, arising from natural temperament, or from the prejudices of education.

With the Apostolic Church, Christ was all in all. A common reliance on the all-sufficient efficacy of his mediation and atonement constitutes their strong bond of union. When difficulties began to arise on these subjects, the Apostles' and the Nicene Creeds were successsively adopted by the Church, as exponents of the common faith. They were regarded as the legitimate exponents for fifteen hundred years. But the Catholic Church had become divided, in the progress of centuries, and both the Greek and Latin branches of it had "sought out many inventions," and devised many superstitions and corruptions. At the happy period of the Reformation, the various bodies which adopted measures to promote it abandoned these superstitions and corruptions, and endeavored to restore Christianity to its primitive purity. The Church of England, from which we are descended, took a prominent part in this work of reform, and completed it by establshing a code of "Articles of Religion," and a Liturgy of Christian Worship, which, being adopted by us (with such changes as our political relations required), places us on the same platform of faith and worship which was occupied by the primitive Christian Church. Our Prayer Book, then, amid all the varying shades of individual opinions, is the strong bond of union for our Church. While it is our most valuable help and standard for the interpretation of the Scriptures, it should itself be interpreted with all candor and fairness, and according to the sense in which it has been generally understood by the Church. This is especially the obligation and duty of all who minister at the altars of the Church. At their admission to the priesthood, they solemnly bind themselves to "conform to the doctrine and worship of the Protestant Episcopal Church." They thus engage to refrain from any private and individual interpretation, for the Church which exacts the subscription, is the lawful interpreter of the sense in which it is to be taken.

Under these circumstances, it should seem that the Church contains in her apostolic organization the elements of her perpetual unity, and the sure means of composing every violation of her harmony. We must appeal to her standard, and to the sense in which she herself regards it. No mere party in the Church can claim the right to be the expounder of her faith. Mere "man-followers" and the disciples of parties, are not to be regarded as her organs. Her authoritative voice speaks only through her standards.

But though the Church is an unit, and speaks always the same language, there are, notwithstanding, many members in this one body; and, as among many men there must be diversities of intellect, as well as various modes of education, it naturally happens that there should be some diversity in their apprehension of the teachings of the Church.

The Bishops, however, fully believe that this diversity is not so great as is sometimes imagined. They are persuaded that much of the supposed difference of opinion arises from mere misapprehension. Such is the poverty of language, and such are the various conditions of the minds of men, that different individuals attach different meanings to the same words. Words themselves, too, may be equivocal, or they may become so by different conventional significations which have been attached to them some way. The science of Theology has become peculiarly technical; and different schools and different denominations of Christians have each their peculiar Shibboleth, which they adhere to with great tenacity. Men who are *candidly disposed*, are therefore liable to misunderstand one another; and the evil is greatly increased where captious and fault-finding tempers are concerned.

To prevent misunderstandings, then, it would be wise to avoid using, ourselves, such equivocal words and phrases in our communications, and to cultivate a candid and charitable disposition, that we may not unjustly misapprehend the meaning of others.

Twelve years ago, the House of Bishops issued a pastoral letter on the important doctrine of "Justification by Faith." It was drawn up by the venerable Bishop Griswold, then presiding Bishop. He evidently supposed that there was much diversity of opinion in the Church concerning the subject which he wished to explain and enforce; and he desired that the letter should be subjected to a thorough review by the Bishops before it should be read to the other house of the Convention. The Bishops who were then present will still remember the warm approval with which the production was received, and the cordial thanks which were tendered to its author by all his Episcopal brethren. If it is thought at the present day that there is very material diversity of sentiment in the Church on this fundamental doctrine, an examination of the pastoral letter referred to will show that it may be inculcated in language so free from all technical and party phraseology as to secure the general assent.

In regard to the doctrine of Baptismal Regeneration, too much of the controversy which exists arises from the use of equivocal words, and from misapprehenson. Parties attach entirely different meanings to the word regeneration, and ascribe to each other opinions which both would disavow. In proof of this, we may remark that all parties are ready to receive the doctrine as it is set forth in the Prayer Book, and as it is expressed in the Scriptures.

Instead, then, of spending our strength in unprofitable disputes about words, which only gender strife, it were better to devote our energies to the explanation of the great and fundamental doctrines of the Gospel, and to the enforcing of their saving efficacy on the hearts and consciences of men. The lamentable fall of our first parents, and the natural corruptness of all their descendants; the way of salvation, devised by Infinite Wisdom, through the mediation and atonement of Jesus Christ; the necessity of a sincere repentance for all our sins; of a lively faith in the atoning sacrifice of Christ; of an active obedience to all the divine commands; the necessity and efficacy of the holy Sacraments, as means of grace; the indwelling influence of the Holy Spirit, for the sanctifying of our hearts, and the renewing of our natures; these are themes which may well call forth the warmest affections of our hearts, and the best energies of our minds, and which, instead of gendering bitterness and strife, are calculated to fill the heart with the purest Christian charity. This is a work in which all may co-operate with hearty zeal—in which all may assist in building up the Church in the most holy faith. But the world around us is pervaded by forms of error, against which nothing but active controversy can be successful. It should be a controversy, however, dictated and modified by love. On the one hand we behold an all-grasping Romanism, which gives no quarter, allows no truce, but demands an unconditional submission. On the other hand are various forms of error, still pervaded, more or less, by the true spirit of Christianity, but constantly breaking into fragments, and steadily tending to latitudinarianism and infidelity. Amid these erratic tendencies, the best hopes of Christianity are centered in the Church of England, and in the Protestant Church of the United States.

The spread of Romanism in this country is inevitable—not much, indeed, by proselytism, but by immigration. A few romantic and sentimental minds may be captivated by its imposing ceremonial and specious claims to holy living, but the hollowness of its pretensions, and the imposing parade of its imposture, cannot stand the scrutiny of an enlightened public opinion. In most Roman Catholic countries there is, probably, a wide-spread infidelity among the more intelligent classes of the community. They regard with contempt the impostures which the ignorant eagerly receive. The Roman Catholic religion, too, wears a very different aspect in Italy, Spain, and Portugal from that which it exhibits in this country. Superstitions and mummeries there pass unquestioned, which in this country would not impose upon the credulity of its most ignorant devotees. The remission of several hundred years of the pains of purgatory by the dropping of a few shillings, and repeating a few *aves* and *paters* at the shrine of some supposed saint, which is so frequently advertised in the countries referred to, would hardly impose upon the most ignorant Romanist in this land of free opinions.

The wonderful immigration of Roman Catholics to this country is often looked upon with alarm by the friends of other religious institutions. Who knows but it is the way designed by Infinite Wisdom for their reformation? We would hope that Romanism cannot withstand even the popular influences of our country. Besotted ignorance cannot long prevail in a land of free schools. Servile superstition must gradually decline in a land of free inquiry. Priestcraft and imposture cannot long flourish in a land of newspapers. It should seem to be our wisdom, therefore, as well as our duty, to treat our less favored brethren with kind consideration—to improve their temporal condition—to enlighten their minds, and to afford them the full benefit of all our free institutions. Under their own organization they can hardly fail gradually to emancipate themselves from the thraldom which has been imposed upon them in times of ignorance and imposture. There can be little doubt that, from the very circumstance of their position, they will be making rapid advances towards a more intelligent and purer faith; and it is hardly probable that more than a century or two can elapse before, by a gradual progress, they will relieve themselves from those superstitions and corruptions of the dark ages which, in a parent Church, were thrown off by a more sudden revolution. We may be too sanguine in these anticipations, but it is certainly a consummation most devoutly to be wished.

There is, however, one saddening reflection connected with this anticipated change. It is greatly to be feared that the first defection will be attended with a wide-spread infidelity. When men first find that they have been deceived in their religious faith, they are prone to come to the hasty conclusion that there is no truth in religion itself; and if they find that their clergy have been privy to their deception, they will be in danger of regarding the sacred ministry as an imposture.

Among the different denominations of Protestants which surround us, a defection of the same kind appears to prevail to some extent, as a reaction from former principles. The severity of the Calvinistic doctrines, and the enthusiasm of the revival measures, seem too often to be succeeded by an alarming spirit of skepticism, rationalism, and all the various forms of unbelief. We have cause to apprehend that these evils are increasing, and that they will for a time continue to prevail. It should be the great work of the Church to resist and counteract them. Her contest for years to come is likely to be mainly with indifference and open infidelity. The great question is, how shall she prepare to enter upon this controversy with reasonable prospect of success.

In the first place, after humbly and devoutly seeking the divine assistance, she should endeavor to compose or lay aside her own differences. They are of small account in comparison with the evil of infidelity, whether it be active or passive, open or concealed. Some of these differences may spring from mere partiality to men, some from an attachment to a peculiar religious phraseology, and some, indeed, may arise from a real difference of opinion in regard to secondary points of doctrine; but they are all of little moment in comparison with the defense and preservation of Christianity itself.

In the next place, the Church must apply herself, wisely and zealously, to the work before her. She has to build up the members of her own household in the most holy faith. She has, also, to open wide the doors of her communion, and send the ministry of reconciliation abroad into the world to combat with infidelity and vice, and as fast as men become obedient to the Christian faith to bring them into the Christian fold.

But to effect these objects she needs more clergymen, and they will need to be thoroughly educated for their work. In looking over the addresses of our Bishops in the journals of their respective Conventions, we find a general complaint of the want of more clergymen, and instead of the candidates for orders increasing in number, in proportion to the rapid increase of the Church, it is believed that their number is actually diminishing. The prosperity of our country in all kinds of secular business, and the prospect of wealth and distinction held out to young men of talents and education, may in part account for this result. But it must be admitted as generally true, that the pecuniary compensation of the clergy is entirely inadequate to their comfortable support, and that it has by no means kept pace with the increased expenses of living. It is, then, incumbent on the Church first to do justice in this matter, and then to take measures to increase the number of candidates for holy orders. There are strong worldly obstacles in the way of this increase; but they can be overcome by wisdom, zeal, and liberality. The clergy can do much by directing the minds of pious and promising young men to the same sacred office; and pious parents may co-operate with the clergy in this good work. If a young man possessing the requisite qualifications, has not the pecuniary ability to procure an education, a wealthy friend, or the parish to which he belongs, may contribute to his support; or, what is still better, may found a permanent scholarship. A wealthy and pious parent may acknowledge the providence of God towards him by devoting one of his sons to the sacred ministry; or, if the son should decline the work, he may redeem him according to the principle of the old dispensation, by educating some suitable young man in his place. Indeed, there seems at present little probability of affording any adequate supply to the ranks of the ministry, unless young men of talent and piety shall be selected from the less ambitious walks in life, and be educated in whole or in part by individual or by parochial assistance. The establishment of scholarships, then, permanent or temporary, for education at the College or the Theological Seminary, or both, appears to be called for among the first works of the Church. Some of the most distinguished lights of the Church of England have been educated in this way, and we shall do well to follow so good and instructive an example.

The work of the Church thus far considered, is mainly of a prospective character. But she has a field of action already before her well calculated to engage her attention, and to call forth her energies. We allude to the fostering care of her religious and literary institutions, the nurture of her existing parishes, and the establishment of new ones. Most of this work, however, can be best performed through the instrumentality of her diocesan institutions.

There is still, however, interesting work for her in her collective capacity—the work of foreign missions, and missions in the newly organized Dioceses, which are themselves unable to bear the burden of them. This work the Church undertook, a few years ago, with great earnestness and unanimity, and prosecuted it for a time with a good measure of success. We grieve to say that it has not been continued in the same spirit with which it was commenced. Our foreign missionary operations have not been prosecuted with a liberality commensurate with the abilities of our Church, and our domestic department has languished in a lamentable degree.

Under our diocesan organization, the Church has, indeed, made most encouraging progress, and in most of our Dioceses there is yet a wide field for missionary culture. Diocesan missions must, therefore, for a considerable time occupy a large share of the attention and efforts of the Church. But in the promotion of this work it is seen that the weakest Dioceses require the most labor and the largest means for their support. In this state of things it is obvious that the stronger Diocese must assist the weaker. Hence arises the necessity for the Domestic Department of our General Missionary Association.

In the wide regions of our Western States and Territories, limited only by the Pacific Ocean, and rapidly filling with population from our own people, as well as from foreign nations, there is a call for missionary labor which may well challenge the highest energies of our Church. These higher energies have not yet been fully put forth. A more harmonious co-operation may be expected; more missionaries may offer themselves for the work; larger contributions may be made; and more fervent prayers may be addressed to the throne of grace for a blessing on our labors.

In should be borne in mind that these sparsely settled regions are rapidly filling up with an active population; a population which will soon be counted by millions, and which, at no distant day, may control the destiny of our country. It is, therefore, a question of incalculable importance, whether the minds of these teeming millions shall be blighted by infidelity, or corrupted by a false religion, or whether they shall be imbued with the pure and unadulterated doctrines of the Gospel. And if this is a question of importance as it may affect the destinies of our country, of how much more importance does it become when we regard it as involving the everlasting salvation of millions of our fellow-men.

We have a good hope that the Church will soon estimate this subject as it ought to be regarded. We hope that she will arouse herself from her lethargy; that she will lay aside all party jealousies and local prejudices, and address herself to the subject of her domestic missions with a zeal and a liberality proportioned to its importance.

But the spirit of the Gospel does not limit our sympathies or our duty by the boundary of our own country. The Saviour commanded His Apostles to go forth unto all the world and preach the Gospel to every creature. The duty of proclaiming the glad tidings of the Gospel to the heathen, is still binding upon their successors, and upon all Christians. It is impartially binding upon us according to our position and our circumstances; and in so far as it may be performed without the hindrance of other imperative duties. If the peculiar necessities of our own country constitute the first and greatest claims upon our charity, we can, at the least, acknowledge our duty to the heathen by appropriating to their conversion a liberal portion of our means.

Our mission to China was established in view of the two hundred millions of heathen within the limits of that greatest empire in the world. It is a small light in a wide-spread region of darkness; but in the providence of God it may enkindle other lights which "shall shine more and more unto the perfect day." Events seem now to be in progress in the Chinese Empire which may give an unlooked for interest and influence to our mission there. The civil revolution which now seems to be breaking up the settled foundations of Chinese policy, may, in its progress, open a freer course for the diffusion of the Gospel; and the glimmerings of Christianity, which seem to have been imbibed by the rebel chief, may, in the event of his success, and with the blessing of God, become the harbinger of his full profession of the Christian faith. Let us pray for such a consummation, and let us foster our mission in China in the hope that it may be in a condition to avail itself of every opportunity for extending the influence of the Gospel of peace.

Our mission to Africa has hitherto held out more cheering prospects of success than our mission to China. It is the ignorance of heathenism, rather than any settled system of State polity which we have to contend with; and instead of holding us as "outside barbarians" the Africans look to us as in all respects superior to themselves. Under such circumstances, their superstitions and attachment to their idols will be more easily overcome, and the simple truths of the Gospel will be more readily received from our missionaries. The deleterious climate of Africa does indeed present a formidable obstacle to our success. But we have men and women who, like the Apostles of old, count not their lives too dear to enter on the work. May God give success to their labors of love, and may we ever be ready to aid them by our counsels, our influence, our alms, and our prayers.

Brethren of the Clergy and of the Laity: In concluding this address, we beg leave to call your particular attention to the state of the Church as it is exhibited in the reports from the several Dioceses. In these reports we find much to encourage us, and much to stimulate our future exertions. A commendable degree of harmony, and an earnest spirit seem generally to prevail in all our Dioceses. The great want of the Church seems to be a more adequate supply of clergy and of candidates for holy orders. Coming, as you do, Brethren, from every portion of the Church, and acquainted with her necessities, it was to be expected that this matter should occupy your serious deliberations. The resolutions you have sent us, recommending a more adequate support of the clergy, and the devising of measures for the increase of their members, may well challenge our most earnest attention. We commend the subject to the paramount consideration of all our Dioceses; and we are prepared devoutly to unite with you in prayers to the great Head of the Church, that He would raise up and send forth a more abundant supply of laborers into the vineyard. In separating, Brethren (many of us never to meet again in this world), let us earnestly pray for each other's welfare, and for the peace and prosperity of the Church of Christ. The Bishops in parting give you their fervent Benediction:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord; and may the blessing of God Almighty, the Father, Son, and Holy Ghost be among you, and remain with you always. Amen.

THE CHURCHMAN.

NEW YORK, NOVEMBER 5, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

THE GENERAL CONVENTION AGAIN.

Now that the hum of business from the General Convention has died away; its members returned to their homes, and the flush of excitement, which the busy agitation of the gravest matters can cast over even the gravest minds, has disappeared; we are left in calmness and sobriety to review its work; to consider what it has wrought for the Church, for whose welfare it is its high function to legislate, and in what spirit it has met the wants that pressed upon its attention.

In a general view, it has been a remarkable Convention; remarkable for its duration, for its industry, for its temper, for its results. It has talked much, but it has also done much. We remarked last week upon the harmonious action of the two Houses, and the salutary operation of the law which makes each a check upon the other. There was, indeed, at the last moment a slight jar in this harmony, which had no more serious effect than to prolong the session a few hours; and while avoiding anything like ill-natured collision, it served to bring out in determined strength and unmistakeable distinctness the democratic element which lives in full self-consciousness both in the Church and in her legislative council.

From the mass of business proposed for its consideration, the Convention selected that mainly upon which the exigencies and interests of the Church demanded its immediate action. Its deliberations have been distinguished by the gravity and patience that befits the High Council of the Church, and the magnitude of the interests confided to its wisdom. Unless we have greatly over-estimated the excellence of its spirit and the prudence of its legislation, the voice of approval will sound from all quarters of the Church; while gratitude to Almighty God will possess the heart of every true member of Christ's Body for the blessed influences of that presiding Spirit of whose presence in this great Legislature of the Church we have so many evidences. There has been abroad in the Convention a most manifest and auspicious disposition to tighten those bonds of union which the pressure of distracting influences from within and from without, the fears of the timid, the jealousies of the suspicious, and the incautious and ill-tempered zeal of the heady, had served to relax. This disposition and its fruits, we receive as the most precious and cheering bequest made to us by the Convention. We do not mean that this feeling uttered itself consciously; that it published itself in words—in the extravagant confessions and noisy repentance that prove as little genuine sorrow for the past as they yield security for the future; but in deeds, springing unconsciously from a better mind, expressing itself as from a common impulse, in united and harmonious action, and betokening the return of sober wisdom and mutual charity. Of the measures which received its action, negative as well as affirmative, the most noteworthy are also most significant of the spirit we have described; and a glance at some of them will show that not less in forbearing than in doing has the Convention aimed at good and wise results.

The proposed modifications of Canon XLV of 1832, which would authorize every Bishop to set forth, use, and revoke at pleasure, forms of prayer, compiled exclusively from the Prayer Book, for the convenience and furtherance of missionary work, called out the conservative feeling of the House to a degree for which few were prepared, but in which all rejoiced. Whilst a most solicitous desire was manifested to meet the want indicated, earnest deprecation of any measure that touched, even in appearance only, the integrity of the Prayer Book, or seemed to offer the least encouragement to attempts of that nature, was heard from all sides. Love for that Book, as one of the dearest and strongest bonds of the Church's union, and safeguards of her faith, shined out most clearly, unshaded by party feeling, unchecked by party prejudice.

We were reminded of the following, from the *Christian Inquirer*, the Unitarian organ of this city, as showing what is thought and said on this subject by those without, who on other points are willing enough to decry and abuse us:

> We asked an Episcopal clergyman once what was the great bond of his Church, and he replied, not by reference to its polity, but its ritual, "The book, the book, sir," meaning the Prayer Book. And he was right. Everywhere that an Episcopal church is, be it humble or stately, there is the Prayer Book. Every member of that church, go where he may, carries it with him. If he have his family traveling with him in the remotest and most thinly settled portions of our own, or in a foreign land, he can form a church in his room, feeling that alone or with them he is worshipping in union of the same thanksgivings, confessions, and prayers, with hosts of his fellow-believers everywhere. Would it were so with us!

So felt the Convention, and with such sentiments and convictions it negatived a measure that might possibly have the effect of making less true the truth thus quoted.

The proposed alteration of Article VI of the Constitution, in which both Houses concurred, and which lays over for adoption at the next Triennial Convention, is another measure of importance. It authorizes the establishment by the General Convention of a uniform mode for the trial of Presbyters and Deacons, in place of the crude and diverse codes upon the subject which exist in the several Dioceses; thus promoting unity and efficiency in the judicial action of the Church. The Committee on the Judicial System of the Church, appointed to sit during the recess of the Convention, will doubtless prepare a Canon upon the subject for adoption in case the proposed amendment becomes law.

Another proposed alteration of the Constitution deserves especial notice. It is in Article II, which is so amended as to require that no person be eligible to the General Convention except such as are communicants of the Church. It passed both Houses, and lays over. The agitation of this subject in our own Diocesan Convention has given it a special interest here; and there certainly seems a disposition in the Church to recognize the plain principle of propriety that no one should be allowed to make laws for a body of which he is not himself a member.

Among the new Canons adopted, there are two which touch closely the well-being and the well-doing of the Church. The first is that which makes it the duty of a communicant going from one parish to another, to carry with him a certificate of good standing in the Church, without which the minister of the parish to which he goes shall not be required to receive him. This is a return to the old and salutary rule of the Church, and we are glad to see it re-enacted.

The other Canon is that on the Ordination of Deacons, which is destined, we confidently believe, to work most beneficially upon the Church. It restores this order of the ministry to its primeval character, and to a closer conformity with the pattern given in the Ordinal. It will give to the Church a much needed and most useful class of men, and to the young clergy a most necessary and valuable novitiate. This is another step in the good old paths—another olive-branch from the subsiding waves of strife and controversy.

As a missionary movement—for it bears that character—this Canon may be viewed in connection with other measures of a missionary kind, of which, besides the election of two Missionary Bishops, this Convention has been fruitful—the legitimate offspring of the Spirit that has adorned and governed all its actions. Amid these happy auspices, heralding the return of peace and charity among ourselves, and of activity in those aggressive operations upon the world which belong to the missionary character of the Gospel, let us not forget the recent circumstances which have drawn us into closer relations of sympathy and fellowship with the English and Colonial Churches, and take heart and comfort from the evidences that are thus on all sides supplied that the Church Catholic is renewing her strength, and concentrating her power for wide and permanent conquests to the "faith once delivered to the saints."

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The Parish of St. Barnabas.—We hope our readers, especially those in the city, have not failed to read and consider the articles in our issues of last week and the week before, touching the aims, the condition, and the prospects of this parish. They were written by the excellent and indefatigable rector of the parish, the Rev. Joshua Weaver, and therefore may be taken as altogether authentic and reliable.

The parish, it seems, was first formed in 1846, with a special view to the preaching of the Gospel to the poor. The destruction by fire of the building in which the services were held compelled a suspension of the undertaking. The work was resumed last March, in a room belonging to the Demilt Dispensary, on the corner of Twenty-third-street and Second Avenue, where regular services have been held ever since. The district is missionary ground; the people poor and benighted; and the work cannot be expected to go on there, unless sustained by those residing elsewhere, and better taught in regard to their spiritual wants. The Dispensary, itself an institution of charity for the poor, is partly dependent for its support on the rent of the room where the services are held; which rent, again, is the main item in the expenses of the parish.

The rector has labored thus far without any pecuniary compensation whatsoever. His efforts, we regret to say, have not been met by anything like the encouragement due both to his own self-sacrifice, and to the goodness of the cause. In these circumstances, it is not strange that he should appeal earnestly to the public for help. The enterprise is every way good, the means of support are wanting, the call is imperative. We cannot believe that the Churchmen of this great rich city are prepared to let such a missionary undertaking fail for lack of means. It would be at once a shame to the Church, and a grief to those who have duly at heart the present and eternal welfare of such as have neither the wisdom to seek nor the ability to provide for themselves the ministries of life. The Rt. Rev. the Provisional Bishop of the Diocese has given the undertaking his sanction; and everything has been done, that those so minded can give in the full assurance that their gifts will be applied to a truly Christian work, and in a truly Christian way.

Not the least interesting and important feature of this parochial enterprise is the carrying on, in connection therewith, of a charity school for girls, such as must otherwise grow up in ignorance and vice. The school has now been in operation about three months, and, besides its benefit to the children, is doing a good work in opening the way for the spiritual improvement of the neighborhood. In addition to what has already been done, it is further proposed, if means can be had, to furnish a meal at noon, every week-day, for those children whose mothers go out to work, so that the latter may continue at their labors all the day, without anxiety for their children. On the whole, therefore, the parish offers altogether an apt nucleus of just such an institution as the Church ought to be forward in establishing, and which if she neglect to provide in due season, her candlestick will be removed out of its place, and the work fall into hands more willing and more worthy to do it. We hear much, now-a-days, of the perils of Romanism; and truly these are perils which we cannot too strenuously guard against; but surely a little reflection may teach us that such perils must find their strongest foothold where still greater perils would otherwise pre-occupy the ground; those, we mean, of utter heathenism. For we cannot believe that Rome, with all her corruptions, can grow and thrive, save in default of something better, or as a refuge from something worse. And our best protection against her wiles and her witchcraft is by pre-occupying the ground with the pure faith of the Gospel, and the pure worship and discipline of that Church whose praise has ever been, that she scatters light and knowledge from her footsteps. Let the Church but look after the poor, in such ways as the poor can understand and appreciate; let her knit them to her bosom with the strong ties of blessings daily felt and gladly remembered; and we shall have little to fear from all that Rome can do. On the other hand, it is not for those to be crying out against the perils of error, who are too indolent or too illiberal to go forward and carry the torch of truth. It has long seemed to us one of the happiest symptoms of the English Church in our day, and one of the surest tokens of a wise forecast and a right spirit in her children, that they are establishing missionary operations in the most benighted districts of the large cities, with a view to rescue the people from that condition which render them the fitting prey for the arts and impostures of Romish priestcraft and superstition.

We profess the most entire and hearty sympathy with the objects of Mr. Weaver's undertaking. Now that certain other sources of distraction and anxiety have been got rid of, we shall hope to do more than hitherto towards helping such enterprises, deeming them the fitting work for the Press as well as for the Pulpit of the Church to engage in. Remains but to add, that donations in aid of the undertaking aforesaid may be left with Miss Doolan at the school, at the Bookstore of Stanford & Swords, or at the Office of *The Churchman*.

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Sundries.—Our readers, if we mistake not, will find matter well worthy their careful and attentive study, in the series of articles on our first page, entitled "Suggestions upon the Order of Events in the Life of St. Paul." They are from the pen of a layman who always brings to subjects connected with the Church a mind singularly clear and intelligent, and a heart full of earnestness and devotion; and whom, from his ample gifts and preparations, we should certainly wish a clergyman, but that his prudence in counsel and bounty of hand render him more useful to the Church where he is, than it is often practicable for clergymen to be.——The letter on our first page of this week, addressed to the late Gen. Talmadge, was in type for our issue of last week, but was unavoidably crowded out. The article was also mostly set up, before we became aware that the eyes for which it was mainly intended were already closed in death. The same was the case with the Author at the time of writing it; who afterwards wrote to us requesting to have this statement made. Had we known this in season, we probably should never have put the letter into the compositor's hands, as we confess no great liking, or rather a strong aversion to the matter of it. Nor do we believe that any good can come from agitating the subject logically or theologically; spirit-rapping being, in our judgment, but one article in the succession of humbug and imposture, which has never, within our remembrance, sustained a breach, and which we presume to be perpetual. We should as soon think of waging a controversy with the northeast wind, or of rehearsing Shakespeare's divinities to an audience of mules, as of assailing such a popular distemper with the weapons of reason or argument.——We ought to have requested attention, last week, to Dr. Melville's notice of a course of lectures to be given in the New York Medical College, Thirteenth street. Dr. Melville is a man of science, and well seen in the mysteries of writing; and we doubt not that to those who have time and taste for such methods of knowledge his lectures will prove both edifying and attractive. Perhaps it will not be amiss to mention that Dr. Melville is a relative of the distinguished divine of London.——The notice taken of the case of the Rt. Rev. H. U. Onderdonk, in the *Recorder* of Saturday, October 29th, is one that in the opinion of the friends of that Bishop calls for animadversion, and will no doubt receive it; but at present the authentic materials for a proper reference to it are to be obtained only from some one of the Bishops, who may be as willing to furnish the record of the private proceedings of that body in council, for the purpose of a full statement of the case, as some one of them has been ready to do for its partial exhibition in the *Recorder*. As soon as the authentic materials for the purpose can be obtained, the notice in the *Recorder* will be again adverted to.

THE CHURCH AT HOME.

General Convention.—We had hoped to conclude the report of the proceedings of the General Convention in our last issue; but a difference springing up at the last moment between the two Houses in relation to the Canon "Of the Election and Institution of Ministers into parishes," the decision to adjourn on Tuesday evening was reconsidered, in order to give time for the adjustment of the difficulty. The session on Wednesday was protracted to so late an hour, that the report of its business was forced over to this week.

After morning prayers, the proceedings of the Eighteenth and last day of the Convention began with a motion to amend the resolution sent down from the House of Bishops ordering an Index of all the Journals of the Convention to be prepared by the Secretary, by inserting—"if the funds of the Convention be sufficient to defray such expense." So amended, the resolution was adopted.

The Rev. Dr. Van Ingen, from the Committee on Welsh Prayer-Books, reported that they had not been encouraged to proceed in the translation, and begged to be discharged. Granted.

Mr. H. D. Evans offered the following:

Resolved, That a message be sent to the House of Bishops respectfully but earnestly requesting them to appoint a Committee of Conference on the disagreement between the two Houses.

He offered a Canon as a substitute, but it was not seconded.

A message was received from the Bishops, stating that they had concurred in the Canon "On the expenses of the General Convention," sent up from the House.

The Rev. Dr. Andrews hoped that the House would not recede from their position. He moved the appointment of a Committee to wait on the Bishops, and ascertain if they were willing to appoint a Committee to confer with the Committee of Conference already appointed by the House. The motion prevailed.

A verbal message was then received from the Bishops, stating that they had concurred in the resolution for the appointment of a joint Committee of Conference, and appointed Bishops Hopkins, Doane, and DeLancey.

Another message was received, stating that the Bishops had added the Bishop of Maryland (Whittingham) to the above Committee.

On motion, Mr. H. D. Evans was also added by the House of Deputies.

Another message was received, stating that the House of Bishops had considered the Canon "On Missionary Bishops within the United States," and transmitted the same with the amendments adopted by them, which consisted in striking out after the words "episcopal functions" in the tenth line of Sec. III, and inserting—"If there be such Standing Committee appointed by the Missionary Bishops, as hereafter provided, they shall make presentment, and the trial shall take place according to the Constitution and Canons of that Diocese of this Church which may have been selected at the time of the appointment of such Committee, provided the Court be composed of three presbyters, exclusive of the Standing Committee and the accused."

The Hon. E. A. Newton thought that at the present juncture it would not be proper to engage in any new legislation until the differences between the Houses were adjusted. He moved to lay on the table, which was carried.

A message was received from the House of Bishops, stating that they had concurred in the amendments proposed to the amendments to the Canon on "Missionary Bishops."

The Committee of Conference reported that, having traced in the Journal of 1850 the Canon "On the Removal of a Presbyter from one Diocese to another," they found that it had been discussed in both Houses, and in Committee of Conference, and was so amended as to contain the same provisions as they wished to introduce into Canon XXX of 1832. In the Convention of 1850 the Canon as amended was passed by the House of Deputies, and duly communicated to the House of Bishops, in a message, but the House of Bishops had neglected to act upon it; and it thereby now acquires the force of law by Art. III of the Constitution. They recommend that the Canon so passed be printed and inserted as Canon VII of 1850. They also recommend the House of Bishops to concur in the Canon passed by the House of Deputies.

A debate ensued on the question whether the Canon passed by the House of Deputies in 1850 was lost by non-concurrence of the House of Bishops, or whether there had been a failure coming within Art. III of the Constitution, on the part of the House of Bishops, in not acting upon the Canon.

The Rev. Dr. Vinton offered the following:

Resolved, That the Canon on "Clergymen's Residence and Removal," passed on the 13th day of the session of the Convention of 1850, be declared law, and be entered among the Canons of this Church.

A message was received from the House of Bishops, stating that they had concurred in the Canon on the "Election and Institution of Ministers," passed by the House of Deputies.

The Secretary (the Rev. Dr. Howe) opposed the Rev. Dr. Vinton's resolution, as forming a dangerous precedent.

The Rev. Dr. Vinton withdrew his resolution, and moved to accept the report of the Committee on Conference, which was carried.

The House of Bishops informed the House that *they had also accepted* the report of the Committee on Conference.

This settlement of a difficulty that was assuming a very exciting character, was hailed with general satisfaction.

The Secretary was then directed, by resolution, to place the Canon on the Journal.

A Committee was appointed to wait on the House of Bishops, and inform them that this House was ready to hear the Pastoral Letter.

The House of Bishops entered, and, after prayers by Bishop Hopkins, Bishop Williams, by request of the Presiding Bishop, read the Pastoral Letter.

The House of Bishops then retired.

The Secretary of the House of Deputies read the minutes of the day's business, after which the President (the Rev. Dr. Creighton) delivered his parting address, to which the House listened standing.

On motion, it was unanimously resolved that the President's address be printed in the Journal of the Convention.

The House then adjourned *sine die*.

Consecration *of the Missionary Bishop to California*.—The consecration of the Rev. Wm. Ingraham Kip, D.D., Missionary Bishop to California, took place on Friday morning the 28th ult., in Trinity church. The morning was stormy, and many were in consequence detained at home who would gladly have witnessed this service, always of deep interest and solemnity, and made especially so on this occasion by the strong sympathy that is felt by every Christian heart for the spiritual destitution which this mission is designed to relieve. Bishops Kemper, Boone, Lee, Freeman, Burgess, Whitehouse, Upfold, and Wainwright, were present in the chancel. Bishop Kemper, as first in seniority of those present, was the consecrating Bishop. The service to the end of the Psalter, was read by the Rev. Dr. Berrian; the First Lesson by the Ven. Archdeacon Trew, of Nassau, in the Bahamas; the Second Lesson by the Rev. Mr. Hobhouse, of England; and Morning Prayer from the Creed by the Rev. Dr. Van Kleeck. The Ante-Communion service was read by Bishop Wainwright, Bishop Whitehouse reading the Epistle, and Bishop Boone the Gospel. The Sermon was preached by Bishop Burgess, from the 5th verse of the 1st chapter of 1 Thessalonians; and concluded with an earnest charge to the Bishop-elect, setting before him the exacting and self-sacrificing nature of the work to which he was about to be consecrated, and the encouragements held out to diligent labor. The candidate was then presented by Bishops Upfold and Wainwright, and after the usual testimonials were read by the Rev. Dr. Balch, Secretary of the House of Bishops, and the required promise of conformity made by the candidate, Bishop Freeman began the Litany, and the Consecration service proceeded, all the Bishops present joining in the imposition of hands. The newly-consecrated Bishop then entered the chancel, and the service was concluded with the administration of the Holy Communion. May a rich and glorious harvest of good cause it to be long remembered with joy by those who witnessed it, and by the Church at large, in whose history it may, with the blessing of God, be the opening of a new and important chapter. We bid the Rt. Rev. Prelate fervently God-speed in his great work.

General Protestant Episcopal Sunday School Union and CHURCH BOOK SOCIETY.

Among the many causes of congratulation afforded by the recent assembling of the Bishops, clergy, and laity, in General Convention, not the least noticable, in our opinion, is what was said and done at the Triennial meetings of the Board of Managers and the Society whose name forms the caption of the present article. The admirable spirit manifested, the courtesy in debate, the evident willingness to endeavor to find and to occupy the common ground on which all Churchmen stand together, and the zeal, devotion, and interest, in the great and noble work of Christian education, all tended to make the Triennial meeting of 1853 the most important of all those which have been held since the formation of the Society. We shall greatly mistake if the Society do not henceforth take stronger grounds, and receive the entire confidence and hearty support of the whole Church. That it *deserves* such confidence and support, no one can doubt who examines into the real merits of the question; and that it has done nobly in passing the Resolutions offered by Dr. Lewis of Brooklyn, every one must admit; for although the Society might have fallen back upon the ground, the legitimate ground, that it was not bound to give heed to vague and impertinent declamation and abuse (which has rather freely been bestowed upon it), yet it took the nobler and more Christian-like course of acknowledging that it might have erred in some things in past years, and was therefore ready to revise and amend what might be found objectionable in its publications or its acts.

The following are the Resolutions named above:

Whereas, there is among the great body of Churchmen in this country substantial unity upon matters of vital interest;

And, whereas, there has not been, during the late agitations in the Church, that general and united support of the Protestant Episcopal Sunday School Union which it received in the earlier years of its existence; therefore,

Resolved, That without expressing any opinion upon the doctrinal merits of any work heretofore issued, this Society approve and commend the declared purpose of the Executive Committee and Editor, as referred to in the Triennial Report read this evening, and recommend its execution, in revising their issues and taking from their lists, or modifying, any which may have been found seriously objectionable to any large body of Churchmen, retaining such only as belong to that ample field of Christian instruction, in which Churchmen generally can meet and labor.

Resolved, as the sense of this meeting, That it should be the aim of this Society to secure to all Churchmen a representation in its management, so as to place all future operations upon a basis that will command the hearty support of the Church at large.

The Society having determined to publish the Triennial Sermon preached by Bishop Green of Mississippi, and also the Triennial Report, and the full Minutes of the proceedings of the Board of Managers and of the Society, it is not necessary at present to enlarge upon this topic. Every thing has been done which could be done to harmonize and conciliate; the best possible spirit has been manifested on all sides; differences of opinion have been laid aside; new and efficient measures have been determined upon; a new Constitution has been adopted, which has various and many improvements calculated to give the Society greater efficiency and greater adaptation to the present and pressing wants of the Church; and there have been added to the active supporters and managers of the Institution many of the most energetic and able of the working clergy and laymen in the Church.

We need not say that we earnestly desire the prosperity and success of the Society in its work and labor of love; and we call upon all good Churchmen to be ready at all times to give it hearty co-operation and support. Give it your contributions; add to its capital; help to circulate its books; make your clergyman or yourself a Patron, an Honorary Manager, or a Life Member; and let it always be remembered in your supplications for the spreading abroad of the Truth as it is in Jesus; so shall you receive the blessing back again into your own bosoms.

We forbear, however, for the present; when the Triennial Sermon and Report are in print, we shall ask attention a second time to their contents.

THE CHURCH ABROAD.

England.—The Bishop of London has re-issued to the clergy of his Diocese, a letter which he addressed to them in 1847, when the cholera prevailed in the metropolis. Special services had been held under the sanction of the Bishop of Winchester, in the several churches and chapels within the deanery of Southwark, to beseech Almighty God to avert the scourge from that district, and to withdraw it altogether from the land.

The Queen has just exercised the right of patronage to the Incumbency of Wyman Rowland, the late rector having been found guilty of simony and deposed, and the patron deprived of his presentation.

At the annual meeting of the Exeter Diocesan Union, held at Plymouth, recently, the following resolution was agreed to *nem. con.*:

> That the meeting has seen with the utmost pain the sentiments as to the nature and constitution of the Church, published in a charge ascribed to, and stated to have been delivered by, his Grace the Archbishop of Canterbury. The fact that such sentiments have been openly and without contradiction attributed to his Grace, appears—considering the position occupied by him—to demand their most earnest and solemn repudiation by those who firmly believe in "One Holy and Apostolic Church," and who further believe that the distinguished glory and excellency of the Reformation, in regard to the Church of England, consisted in this very point, that whatever errors she protested against, she retained her hold of the Catholic faith, and unequivocally asserted unity with the Catholic Church and the apostolic descent of her Episcopate and Ministry, retaining all the spiritual uses and powers for and with which the Divine Head of the Church had endowed and ordained her. And in particular, as the apparent object of the said charge is to afford reasons against secessions to Rome, this meeting desires to express its conviction that the denial or abandonment of the doctrines of the Church, as they have ever been maintained, and the palpable contradiction of spirit and letter of our Church formularies and of holy Scripture, supply the most suicidal as well as erroneous way conceivable, of defending our Church.

The "Committee of the Jerusalem Diocesan Fund," of which the Earl of Shaftesbury is chairman, have published a document in vindication of Bishop Gobat, relative to the charges of proselytizing and other practices against the Eastern Churches. These interferences, as we stated some weeks ago, are in such direct violation of the compact with the Eastern Patriarchs, upon which the mission was founded in 1841, that a self-constituted Committee, consisting of the Rev. Dr. Mill, Archdeacons Wilberforce and Denison, Dr. Pusey, and many others, entered a protest, and memorialized the Eastern Churches in strong disapproval of Bishop Gobat's conduct. The Committee on the other side are doubtless satisfied with themselves and with their replication; but to our mind the attempted vindication has placed both them and the practices they have sought to defend in a more unfavorable light than before. The Society for Promoting Christian Knowledge has publicly disclaimed any intended countenance or encouragement of the unwarrantable aggressions of Bishop Gobat.

The Jesuit faction of the ministry, taking advantage of the anxiety in reference to the Eastern question, have made a bold stroke for thrusting Popery into the Church of England. Orders had been received from the Secretary-at-War, directing the Military chapel at Chatham to be appropriated in turns to the service of the Church of England, as heretofore, and to the performance of the Romish mass. The Priest who has been appointed as joint-occupant with the Military Chaplain, demands as a matter of course, that an altar shall be erected, and all necessary provision made for the due celebration of the mass. If this principle of joint-occupancy of chapels and places of worship with the Romanists, for which they are ready enough, be once admitted, it will be pushed to very obvious and dangerous consequences. Therefore there is a loud call for the "*Principiis obsta.*"

The Popish prints announce the perversion of the Rev. Mr. Pope, an English clergyman, at present residing at York, and nephew to the Archbishop of Dublin; and of two of his sisters. Mr. Pope has gone to the Jesuit's College at Stonyhurst, to prepare himself for the priesthood.

Ordinations of Priests and Deacons have been held in several of the Dioceses; and there is a long list of new churches begun and consecrated, and old churches reopened after restoration and enlargement. The most interesting of this list, is the consecration of Denton church, Manchester; built mainly through the liberality and exertions of the Rev. Richard Greswell, tutor of Worcester College, Oxford, whose father had held the perpetual curacy at Denton for sixty years. The erection of this new church greatly relieves the spiritual destitution of the place; and the whole circumstances of the work attracted so much attention and interest, that the Bishop of Oxford consented to preach the sermon at its consecration, and the occasion was one of great eclât, drawing together many of the nobility.

The Report of the Society for the Propagation of the Gospel, just published, contains the following summary of the Society's Missionary operations:

> The number of clergy wholly or in part supported by the Society in the several Colonial Dioceses, are: Nova Scotia 61; Fredericton 44; Quebec 28; Montreal 44; Toronto 137; Rupert's Land 2; Newfoundland 37; Jamaica 13; Barbadoes 5; Antigua 3; Guiana 12; Calcutta 17; Madras 26; Colombo 10; Cape Town 30; Sydney 17; Newcastle 9; Melbourne 5; Adelaide 20; New Zealand 9; Tasmania 4; Seychelles 1; Borneo 4; Tristam d'Acunha 1; Pitcairn's Island 1; total 540. Besides these clergymen the Society maintains above 700 divinity students, catechists, schoolmasters, and other agents.

The report is long and interesting, and concludes with a stirring appeal for more liberal aid, to meet the wants that are pressing upon the Society's attention from many parts of the world.

The Rev. J. Armstrong, Vicar of Tidenham, Gloucestershire, has, on the suggestion of the Bishop of Cape Town, been nominated to the new Diocese of Graham's Town, and has accepted the appointment.

Ireland.—Dr. Walsh has, in defiance of the Ecclesiastical Titles' Act, issued a "pastoral" to the "faithful" in his "diocese", calling upon them for pecuniary aid towards the completion of a "magnificent cathedral" now in course of erection in the city of Kilkenny, in which he styles himself "Edward, by the grace of God and the Apostolic see, Bishop of Ossory."

A Report of a tour of inspection made by the Bishop of Tuam through his Diocese in August last, contains interesting details illustrative of the progress of truth among the Popish population. Annexed to it is the following statistical statement, up to the close of 1852:

> The whole number of places (parishes and district churches) in which there is Divine service in the united Diocese, is 147. The number of parochial clergy is 71; of missionaries to the Roman Catholics 38; together 109. The Bishop of Tuam has ordained 30 missionaries to the Roman Catholics in his own Diocese during the last five years.
>
> The regular services required and performed in the churches are 149 on the Sunday, and 40 on the week days, in English; besides 9 on the Sunday, and 8 on the week days, in Irish. All these are the regular services, and do not include the extraordinary services, given principally in licensed schoolhouses on week days.
>
> Within the last seven years the Bishop has been enabled to separate eight unions, and thus to constitute ten distinct parishes and incumbencies; in four of these new parishes churches have been built, and the whole ecclesiastical arrangement restored.
>
> By the returns to 31st December, 1852, there were 20,527 Protestant parishioners in the Diocese; of these, 14,535 were Protestants from birth, and 5,992 were converts from Romanism.

The Magistrates of Parsontown have taken the informations of a Scripture-reader named Edgehill, and of another named White, against the Rev. Mr. O'Keefe, a Roman Catholic Priest, for an assault upon the former, committed on the highway. The case was to be tried.

The Maynooth Commission is still actively at work.

Scotland.—The following are the resolutions adopted by the Episcopal College in reference to the resignation tendered by the Bishop of Glasgow and Galloway:

> The Synod, having considered the memorial from the Diocesan Synod of Glasgow and Galloway, resolved as follows:
>
> "The Bishops unanimously deprecate the severance of the existing tie between the Bishop and his Diocese.
>
> "With reference to the *specific* suggestion contained in the memorial, the Bishops, also unanimously, consider that they have not the power to adopt it.
>
> "With regard to the best mode of meeting the wishes of the Diocese, consistently with a due regard to the interests of the Church at large, there was a difference of opinion in the Episcopal Synod. The majority of the Bishops ultimately advised the Bishop of Glasgow to issue a commission to one of their body to undertake the performance of all such episcopal functions in the Diocese as may be necessary from time to time.
>
> "The College of Bishops have been led to offer this advice to the Bishop of Glasgow—first, from their own conviction of the great service which the continuance of so zealous and experienced a Bishop, even under the circumstances contemplated, must confer on the Diocese of Glasgow; and secondly, from the thorough coincidence in this conviction expressed in the address from the Diocesan Synod of Glasgow.
>
> "The Bishops, in this painful and difficult case, act in the hope and belief that the best interests of the Diocese of Glasgow may thus be provided for. Should it unfortunately be proved by experience that such visitation and residence as the Bishop promises to give, aided by the services of his commissary, are, in the opinion of the College of Bishops, and the Synod of Glasgow, insufficient, it will be the duty of the College of Bishops to reconsider the case, and again to advise their brother of Glasgow on the course which he ought to pursue."

Five ladies have taken the veil at the Convent of the Order of Mercy.

The Glasgow Parochial Board has unanimously expressed its strong disapprobation of the conduct of the Romish priest Dixon, who forcibly interfered with the devotions of the Protestant chaplain, at the bedside of the workhouse patients. The Board also directed that he should be excluded from attending the Romish inmates of the house.

New Zealand.—The Bishop of New Zealand has admitted one of the aboriginal native race of New Zealand to Deacon's Orders. The name of the new Maori minister is Rota (Lot) Waiota; he has been with the Bishop for several years, and his intelligence, religious character, and general conduct, have been such as to afford to all who had the opportunity of forming a judgment, satisfactory evidence of his fitness for the sacred office to which he has been ordained. He is to minister at a station on the east coast. The Bishop preached on the occasion an eloquent and appropriate sermon, the latter portion of which was delivered in the Maori language, many of the native race being present. A large number of the clergy from various parts of the Diocese were also in attendance.

FOREIGN.

England.—There was nothing of great moment stirring in Great Britain by the last advices. The public mind was in a state of suspense as to the course to be pursued by the Government in relation to the Eastern troubles. Some talk was circulated about a special meeting of Parliament to be summoned for the dispatch of "urgent and important business."

The cholera still lingers, though with abated force, in the poor neighborhoods of Newcastle and Gateshead, more particularly of the latter. The returns of the Board of Health up to the 13th, gives the total number of deaths from cholera and diarrhœa in Newcastle during the present outbreak at 1477. In the same period—41 days—there were in 1831-2, when the epidemic prevailed there, 280 deaths. The returns for Gateshead up to the 11th, gave 498 deaths from both causes—against 144 in the year 1831-2. Several cases had occurred in the metropolis, but only in filthy and unhealthy localities.

There have been several terrible railway accidents of late, attended with much loss of life, limb, and property.

Commander Inglefield had returned from the North with dispatches from the Arctic Expedition in search of Sir John Franklin; which expedition, though it had not succeeded in its main object, had been able to solve the great problem of the Northwest passage. This was accomplished on the 26th of October, 1850, by a sledge party over the ice from the *Investigator*. Except, however, the settlement of the vexed question, not much benefit is likely to result from the discovery. The accounts from the expedition are very interesting. It had penetrated very far north, over a large extent of coast not hitherto known, and found a numerous tribe of Esquimaux who had never before seen the face of a white man, and whose manners were simple and interesting, unwarlike and unsuspicious.

Austria.—A feint of reducing the army has been made in Austria, in order to allay apprehensions of the Government's engaging in the Eastern quarrel. It has been done by means of extensive furloughs, which were, in fact, only a restoration of what had been withdrawn from the army.

Austria, as well as Prussia, will, it is confidently believed, remain neutral in the approaching struggle between Turkey and Russia.

Turkey.—Formal declaration of war has been issued by the Ottoman Government, and the Russian Commander notified that hostilites would commence on the 25th ult. at latest, if the Principalities were not evacuated before that time. This evacuation has also been demanded by France and England, as a basis for the mediation which they are still willing to undertake. The Czar, on the other hand, is said to have retracted every concession he had made, and declared that the war shall be one of extermination.

The Patriarch of Constantinople died on the 28th ult.

China and Japan.—Touching the insurrectionary movement in China, and the Japan expedition, a private correspondent in China sends us the following, under date August 20th:

"Continuing my notice of the state of public affairs, I would say that nothing is positively known of the position of different divisions of the force of the Insurgents. The main army has advanced northward, towards Pekin; and it is admitted by the *Government Gazette*, that it has defeated the Tartars from Manchooria, which were encountered a short distance north of Nankin, advancing to the relief of that city. It has been said that the Chinese could not meet the Northern Tartars, but there is little doubt that they have defeated them, and advanced so rapidly northward, that the accounts are very vague. There is a mere rumor that Pekin is taken. Detachments from the force, which at our last advices were occupying Nankin and Chinkiang, have advanced westwardly and in other directions; and, like the main army, have met with uninterrupted success. We hear of no alteration in their policy, and so do not ascribe to the insurgents the occasional excesses of mere banditti.

Commodore Perry and his squadron have returned from Japan. It is understood that he presented his credentials to a proper officer in the vicinity of Jeddo; that he was well received; and that in the spring he will return with his force to receive an answer to the requests of the American Government, in the meantime remaining in China."

Italy.—The very urgent remonstrance of Lord Clarendon to the Grand Duke has had its effect, and Miss Cunningham has been set at liberty. No particulars of the liberation had been received, and it is not therefore known upon what ground or conditions the release of the lady was effected.

DIED,

In Stratford, Conn., on the 22d of October, William Jones, only child of the Rev. John A. Paddock, aged 2 years 5 months and 11 days.

NOTICES.

Clerical Convocation of Queens County.—The regular meeting of the Clerical Convocation of Qeeens County will be held in St. George's church, Flushing, on Wednesday the 9th and Thursday the 10th of November. The clergy of Suffolk county are also invited to attend.

Hempstead, L. I. W. H. Moore, Secretary.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (8th inst.) at 7½ o'clock P. M.

Nov. 5, 1853. Thomas P. Cummings, Rec. Sec'y.

The Tenth Annual Meeting of the New York Association for Improving the Condition of the Poor, will be held in the chapel of the University, at Washington Square, on Tuesday evening, the 8th of November, at 7½ o'clock. On that occasion the Board of Managers will present their Annual Report, and the Officers, Elective Members, and District Advisory Committee, be chosen for the ensuing year. As the Rev. Dr. TYNG and the Rev. Dr. ADAMS will address the meeting, it is expected to be one of great interest.

The Visitors, Members of the Association, and the public generally are invited to attend. ☞ No collection taken up at the meeting.

By order of the Board. JAMES BROWN, President.
R. M. Hartley, Cor. Sec'y.

Sacred Concert.—A concert of Sacred Music will be given on the evening of the 11th inst. at the free church of the Nativity, in Avenue C, near Sixth street, for the benefit of the parish. Some of the best musical talent of the city is volunteered for the purpose of affording those who may favor a needy parish with their attendance, the opportunity of combining the luxury of doing good with innocent and profitable entertainment. The patronage of the benevolent is earnestly solicited, and will be gratefully acknowledged. Tickets may be had at the following places: 20 John street; Stanford & Swords, 137 Broadway; Raynor's Bookstore, 76 Bowery; and at the door of the church on the evening of the concert.

C. CLAPP, Rector of the church of the Nativity.

FAIR.—The Ladies of the Free church of the Good Shepherd, the Rev. Ralph Hoyt rector, will hold a Fair in December to aid their mission. They will be grateful for any contributions in funds or articles for sale. Letters or parcels may be sent to Mrs. GRIFFIN, No. 106 Munroe street; to Messrs. STANFORD & SWORDS, 137 Broadway; or to the Rev. RALPH HOYT, No. 2 Little Water street, Five Points.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.

Rev. Joshua Weaver, Rector.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10¾, Evening 7¾, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

$5 from J. Watts DePeyster, thro' S. & S.

The approach of the cold weather makes the calls on the Missionary more constant than before. Will not those whom God has blessed with means, enable him to diffuse joy in scenes of destitution?

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund:

Christ church, Tarrytown, Rev. Dr. Creighton $32 88; St. Paul's, Sing Sing, Rev. W. F. Halsey $10 50; St. Mathew's, Unadilla, Rev. C. N. H. Adams $5 07; St. Luke's, Somers, second contribution, Rev. J. W. Moore $2 41; St. James, North Salem, second contribution, Rev. J. W. Moore $2 23; St. Thomas, Amenia, Rev. Homer Wheaton $1; St. Peter's, Lithgow, Rev. Homer Wheaton $1; collection in St. John's church at the opening of the Convention $93 27: total $148 36—all which are credited in the report of the last Diocesan Convention.

JAMES F. DE PEYSTER, Treasurer,
Oct. 5, 1853. 159 Front street cor. of Maiden Lane, or 915 Broadway.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

JUST PUBLISHED.
Scotland and the Scottish Church, by the Rev. Henry Caswell, author of "America and the American Church." Illustrated. 12mo. Cloth $1.
The Practical Working of the Church in Spain, by the Rev. F. Meyrick, M.A. 12mo. Cloth $1,44.
Sympathies of the Continent, or Proposals for a New Reformation; Edited by the Rev. A. C. Coxe, M.A. 12mo. Cloth $1,20.
The National Miscellany; a Monthly Magazine. Subscription $2,88 a-year. JOHN HENRY PARKER, London and Oxford, England;
138 Pearl street, New York.
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A FIRST CLASS GOVERNESS.—A young Lady accustomed to tuition is desirous of an engagement in a genteel private family. She is capable of teaching French, which she speaks well, Music and Latin if required, also Drawing and all the branches of a good English education. Best of references. Address G. H., *Episcopal Recorder* office, Pear street, Phila. nov5-3t$

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday-School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-tf

BOARDING SCHOOL FOR YOUNG LADIES, at Sing Sing, Westchester Co., New York.
The Misses Tisdale take this method of announcing that they are now prepared to accommodate a limited number of boarders, and they would suggest to those parents who are desirous of procuring a school for their little girls, that they would do well to visit their establishment, as they could not fail to be struck with its numerous advantages
The Misses T. are a large family, and all engaged in the school, which precludes the necessity of their calling in assistants from without (except for foreign languages), and secures a certainty of an interest being taken in every branch by the teachers themselves.
The Institution is situated on a hill which commands a full view of the Hudson river, so celebrated for its majestic scenery, and in point of healthfulness is unrivalled.
The year is divided into two terms of five months each. The price is $100 per term. Music, Languages, &c., extra.
Circulars containing further particulars can be obtained by application to the Misses T. at Sing Sing, Westchester Co., N. Y.
References: Rt. Rev. W. H. De Lancey, Western New York; Rev. Dr. J. McVickar, Columbia College, New York; Rev. Wm. F. Halsey, Sing Sing; M. Churchill, Esq., Sing Sing; E. M. Blunt, Sing Sing; T. D. Doubleday, No. 41 John street, New York nov5-3m

TO ARTISTS, AMATEURS, AND SCHOOLS OF ART AND DESIGN.—DR. MELVILLE will deliver a course of Lectures on Anatomy, Human and comparative, expressly designed for Students of Art, at the Theatre of the New York Medical College, East Thirteenth street, (the use of which has been kindly granted to him by the Faculty,) on Tuesday and Thursday of each week, to commence on MONDAY the 31st instant, at 7½ o'clock P. M. For further particulars enquire of the Janitar at the College.
New York, Oct. 29, 1853. 3t

FOR SALE, a few specimens of rich Stained-Glass WINDOWS, now on exhibition at the Crystal Palace, and admirably adapted for churches. Class 24, No. 14, British Department.
No. 1. A rich Stained-Glass Window with figure of Christ, under a richly decorated canopy, with figures of the 12 Apostles standing under canopies and rich vine border. The Pedestal contains a very rich Cross and the emblems of the Evangelists. Size 10 ft. by 3 ft. 2 in.
No. 2. A rich Stained-Glass Window with the subject of Christ blessing little children. Size 6 ft. 7 in. by 3 ft. 3 in.
No. 3 A rich Norman Window containing the following subjects, viz: The raising of Lazarus; Christ raising the Widow's Son; with rich and appropriate borders and back-ground. Size 8 ft. 9 in. by 2 ft. 2 in.
Mo. 4. A rich Stained-Glass Window containing the 3 following subjects, viz: The Nativity; the Crucifixion; the Ascension; with appropriate canopies, &c., &c. Size 9 ft. 6 in. by 2 ft. 8 in.
No. 5. A rich Stained-Glass Window with figure of St. John under a perpendicular canopy and a rich border. The Pedestal contains a very rich Cross, the monogram of Jesus in the centre of ditto, and emblems of the four Evangelists. Size 8 ft. 9 in. by 2 ft. 2 in.
No. 6. A very rich Norman Window containing the following subjects from the Life of Christ: The Angels appearing to the Shepherds; the Nativity; the Wise Men's Offerings; the Flight into Egypt; the Baptism in Jordan; the Entry into Jerusalem; the Last Supper; Washing the Disciples' Feet; Agony in the Garden; Judas betraying Christ; Peter denying Christ; Christ being Scourged; the Crucifixion; the Entombment; the Resurrection; the 3 Marys at the Sepulchre; the Ascension; with rich and appropriate back-ground and borders. Size 14 ft. by 5 ft. 5 in. This Window received honorable mention from the Committee of the World's Fair, London, 1851.
A rich specimen of imitation Marble upon Plate-Glass for Table-Tops. Size 4 ft. 6 in. by 2 ft. 6 in.
WILLIAM RIMMER, 32 John street,
o22-3t$ Agent for W. HOLLAND, St. Johns, Warwick, England.

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennocks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D-1y LUCIUS HART.

ST. MARK'S HALL.—Church Boarding School for Boys, Orange, N. J., 12 miles by the Morris and Essex railroad from New York city. The Winter session of this school will commence on the last Monday in October, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the rector, at Orange.
oct1-6t Rev. S. S. STOCKING, Rector.

POETRY.

For The Churchman.

A FRAGMENT.

As fall from stars the tiny rays,
Much more of childhood's sunbright days,
Than Science or Astronomy,
Their ancient radiance speaks to me.
They link us to the past—their light,
As now, in days of yore was bright;
It falls upon this shady dell,
And yon far-off remembered fell;*
So did it years ago, when there
I breathed the glorious mountain air.
Now calm, as then, the moonlight gleams,
I doubt not, on the school-boys' dreams,
Who in that little hamlet lie,
As long ago my mates and I.
I see the scene, as calmly rest
The moonbeams on that valley blest.
Each venerable house uprears
Its whitewashed front of many years,
Half hid by lofty trees that shade
The modest door from pride's parade.
There is the meadow—there the mill,
Kept busy by the running rill,
Beside whose bank we sat to mark
The troubles of the paper-bark,
Or loved with childish glee to tread
Shoeless its clear and pebbly bed.
There is the gray old Hall—nor time,
Nor travel, nor this western clime,
May from this memory erase
Thy likeness, old familiar place!
The beech-trees in the play-ground wear,
Unchanged, their ancient friendly air;
The little gardens where we made
Much mimic work with hoe and spade;
The old stone-wall that skirted round
Our scant horizon's utmost bound—
All, all are in the moonlight clear
As this fair lake before me here.

Playmates beloved! (of every care,
Of every joy, we all took share,)
Come from your hiding-places forth,
Shades of the unforgotten North!
And let us once more roam together
The dark wild moor, o'ergrown with heather.
Hear ye the lark in heaven so high?
Or list ye to the lapwing's cry?
Breast ye the wind upon the ridge?
Or cross the stream without a bridge?
Ye fade, and into dimness glide,
Oh! brethren of my schoolboy pride.
In the clear moonbeam know I well
The ling lies dark upon the fell,
And in the churchyard dark doth wave
The grass upon my brother's grave.
And ah! for you, and you, and you—
My childhood's friends, adieu, adieu.

Yet ere we part, one moment stay;
  The yule-log blazes on the hearth,
And ere its light fades quite away,
  We will renew our Christmas mirth.
Oh! happy hours! I *know* in them
The truthful Star of Bethlehem—
Not in cold reason's careless view,
But childish Faith's transcendant hue.
Tell not, ye shallow souls, who need
The life of our ancestral creed,
That your 'reft intellect enjoys
Contentment in its pauper toys,
Nor asks an heritage above,
And will forego its power of love.
I glory that tradition taught
My childish mind its form of thought,
That still believing, still it hears
The echoes of a thousand years,
Which hold it impious to be
Careless of His Nativity.

Oh! deck the holy church with green,
  And bow the head at Jesus' name,
And on the Christmas morn be seen
  Where our believing fathers came.

Oh! sing the Christmas hymn, and light
The candles in the parlor bright;
And deck the mantel with the green,
And let thy face in smiles be seen.
Spread thou the feast, and call the friend,
And feed the poor—whom God doth send.
And so thy child, where'er he roam,
Shall not forget his christian home.

Know ye not how the childish thought
Around these symbol acts entwines,
And seeks, and seeks, till it has sought
The inner wisdom of these signs;
And sees the seal, and may not know,
And cannot feel that it is so,
That men deny or careless grow.

I leave you schoolmates, a ravine
Of chequered years doth intervene.
Is 't good or bad? Why seemed to lay
No beacon-lights across my way?
Is life at length one pathway wild?
Are none to guide the erring child?
Father in Heaven! Thy love hath spread
Protecting wings above my head.

J. H. E.

Nashotah Theological Seminary, Oct. 3d, 1853.

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* The author received the first rudiments of his education in one of England's noble Churchman's Schools, situated in the region consecrated by the genius of Wordsworth, Southey, and Coleridge.

SELECTIONS.

Politic Wisdom an Unsafe Guide.—Whilst I read some speculative politicians, that seek, by observing the errors of former times, in managing civil affairs or projects, to rectify or correct their oversights, and take upon them to make an ephemerides of future events; their discourses, in my slender observation, argue a greater ignorance in them of Divine Providence, than their practices would in the mathematics that would labor out of a surd number to extract a perfect square. He that knows the rules of arithmetical division, might in every working, or attempt of resolving a full number into its proper square, come nearer and nearer to the square number, and yet be sure not to find it, though he spent Nestor's years in dividing and subdividing the same number, or resolving fractions into fractions. The reason is this: how little soever a surd number exceeds the next square, yet the overplus is in division infinite: and so are the events which the politician seeks to rectify or determine of, and therefore not certainly rectifiable or determinable, save only by Him whose wisdom is actually infinite.

It is an error incident to little children to think that they might easily shake hands with the man in the moon, or with Endymion kiss the moon itself, if they were only upon the next hill, where it seems to them to set; and if you bring them thither, they think they came but a little too late: if they could be now at the next hill, where they see it go down, they imagine they might do so yet. Such for all the world is the practical politician's error, the cause of both in proportion the same. Children are thus deceived because they imagine no distance between heaven and earth, or between heaven and that part of earth which terminates their sight. And so the secular politician's mind reacheth no farther than the hemisphere of his own faculty. Either he knows not or considers not, how far the height and depth of His wisdom and counsel that sits in the heavens, and rules the earth, exceeds the utmost bounds or horizon of his foresight and limited skill; in this only different from the child, that his wit is more swift and nimble than the other's body, so that he is not so soon weary of his pursuit. But if he miss of his purpose at the first, he hopes at his next flight to speed; and thus in seeking after true felicity, which was hard by him when he began his course, he runs round all the days of his life, even as he is led by him that daily compasseth the earth. Better might painters hope, by looking on the multitude of men now living, to draw accurate pictures of such as shall be in the age to come, than any politician can expect, either by observation of former times or experience of his own, to prescribe exact rules for managing of future prospects. For if we consider the whole frame or composition of circumstances, or all the ingredients (if I may so speak) of every event, there is as great a variety in human actions as there is in men's faces. Never were there two events of moment upon earth altogether alike; each differs from the other either in the substance, number or quality of occurrences, or in the proportion of their consonancy or dissonancy unto the counsel of the Lord; as there is no visage but differs from another, if not in color or complexion, yet in shape or figure.

I have been, perhaps, rather too long than too bold, in deciphering the vanity of this proud critic, which accuseth Christianity of cowardice in actions, and devotion of stupidity and dulness in consultation of state. But so might bats and owls condemn the eagle of blindness, were trial of sight to be made in that part of twilight wherein darkness hath gotten the victory of light. Some men, not able to discern a friend from a foe at three paces distance in the open sun, will read their Paternoster, written in the compass of a shilling, by moonshine, much better than others, clearer sighted, can read a proclamation print. The purblind see best by night, yet not therefore better sighted than others are, because the absolute trial of sight is best made by day. So is the mere politician more quicksighted than God's children in matters permitted by Divine Providence to the managing of the prince of darkness. For albeit the righteous Lord do in no case permit or dispense with perjury, fraud, or violence; yet He suffers many events to be compassed by all, or some of these, or worse means. Now when matters, usually managed by special providence, come by divine permission once to catching, he that makes least conscience of his ways will show most wit and resolution. For whatsoever falls to Satan's disposal shall assuredly be collated on him that will adventure most; it is his trade and profession to lend wit, might, and cunning, for satisfying present desires upon the mortgage of souls and consciences; and his scholar, or client (the politic atheist), perceiving fraud and violence to prosper well in some particulars, imagines these or like means, thoroughly multiplied, to be able to conquer all things which he most desires. But when Satan's commission is recalled, or his power by God's providence contracted, the cunningest intentions or violent practices of politicians prove much like to a peremptory warrant out of date, which being directed to one county is served in another: both endanger the party prosecuting, and turn to the advantage of the prosecuted.—Dr. Jackson.

> Love all, trust a few,
> Do wrong to none: be able for thine enemy
> Rather in power than use; and keep thy friend
> Under thy own life's key: be check'd for silence,
> But never tax'd for speech."
> —Shakespeare.

All Sorts of Minds.—There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feeling of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavors, common sense leads to immediate action, and gives society its daily motion; large and comprehensive views, its annual rotation; ridicule chastises folly and imprudence, and keeps men in their proper sphere; subtlety seizes hold of the fine threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they all have their separate duties and uses; all, the happiness of man for their object; they all improve, exalt, and gladden life.
—Sidney Smith.

The Love of Home.—It is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affect nobody in this country but those who are foolish enough to indulge in them, and they are generally sufficiently punished by the published rebuke. A man who is not ashamed of himself need not be ashamed of his early condition.

It did not happen to me to be born in a log-cabin, but my elder brothers and sisters were born in a log-cabin, raised among the snow-drifts of New Hampshire at a period so early that when the smoke first rose from its rude chimney, and curled over the frozen hill, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist; I make it an annual visit. I carry my children to it to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the narrations and incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if ever I fail in affectionate veneration for him who raised it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and through the fire and blood of seven years' revolutionary war, shrunk from no toil, no sacrifice to serve his country and to raise his children to a better condition than his own, may my name and the name of my posterity be blotted forever from the memory of mankind.—Daniel Webster.

Child-Life.—How often do we hear a mother say, complainingly, of her child, 'She has such exuberant spirits!—she is so full of life!' Hush! lay your finger on your lips. Thank God for it. He who appointeth our lot knows for what purpose it was given. Have you never observed that the pathway of such an one is sure to be marked by no ordinary trials? It is a wise bestowment from Him who seeth the end from the beginning. Deal tenderly with her; check not her innocent gaiety. Make her childhood and youth happy. Cloud not her sunny brow by drawing unnecessarily dark pictures of life: fill not her confiding heart with distrust towards its fellows.

Let her read, if she will, love in human faces. Earth is not all a charnel house of decayed hopes and blasted anticipations. 'God is love.' Life is beautiful. Midnight,—starry, silent midnight—with its glorious beauty; the silent moon riding in majesty or veiled in fleecy clouds; the cheerful sun walking in brightness; the rainbow-tinted sunset clouds; the sweet grey dawn with its stirring life; the forest-clad hills crowned with the bow of promise; the towering rock, the shining river, the flower-wreathed meadow, the deep blue sea, the grand old woods, with their whispered music; and in and among them all still, hearts that are noble, good, and true, beat with sympathy for a brother's wrongs, and are open-handed to the call of charity. Tell not the young heart, so keenly susceptible, that every cup is drugged with poison; that 'neath every flower a serpent coils. Who among us could fearlessly again enter upon life, and cheerfully enjoy it with such a chart of shoals and quick-sands before our vision? God in His mercy has hidden the future from our vision. "Give us this day our daily bread," is the petition He has taught us. Shall the blessings of to-day be received with a churlish spirit, because know we not what to-morrow may bring us? That morrow we may never see; nor should we impatiently demand to know, whether for us it come freighted with joy or sorrow.

I have read a story of three little trout, which, discontented and unhappy, desired each to have a wish that should be granted. The first wished for wings, that it might fly; the next wished for a great deal of knowledge, and to understand all about hooks and nets, that it might keep out of danger; the third—a poor ignorant, and not knowing what was best—wished that God would take care of him, and give him just what He saw best. So God gave wings to the first; and, delighted with the exercise of his new power, he flew far, far away, to a desert, where he died from thirst. To the second he gave knowledge, and so he was all the time in terror; he was afraid to go into deep water, lest the great fishes should swallow him, and he was afraid to go into shallow water, lest it should dry up and leave him. He dared not eat anything lest a hook migh be concealed in it; and so he pined away and died.

But God loved the third little trout (who trusted in Him), and took care of him, and kept him from all dangers, so that he was alway happy.

My story carries with it its own moral. Let the buoyant-hearted hopeful little mariner you love, launch his little bark on life's ocean, praying always the Great Pilot for a happy voyage and safe port.

Self-Esteem.—It is a well-known principle of optics, that shadows are longest when the sun is farthest from the objects which cast them. In the same degree that the sun approaches, the shadows diminish till arrived at zenith, and shining in the fullness of his strength, they disappear altogether. Much the same law of proportionate increase does the shadow and stain of vanity observe; distance from the light lengthening and deepening it, while nearness to the light dwindles and attenuates it, till, resting under the very blaze of truth, it vanishes altogether. We always think best of ourselves when we are most ignorant of ourselves. The dimness of moral vision occasioned by the absence of light, magnifies the dimensions of our virtues out of all proportion, while at the same time it obscures our vices. Conceit is a plant that, like some noxious weeds, grows best in the dark. Light is fatal to it, and it accordingly instinctively shuns it. The nearer one's heart is kept to the great Source of light, the more humble and self-renouncing it will become. Self-esteem is possible only where there is a great ignorance of ourselves; and if we would be free from its ignoble influences, we have only to open the doors to the entrance of the light. Like a beam of the sun introduced into a chamber of bats and owls, the heart will resound with flutterings of its scared and miserable vanities when the truth finds effectual entrance.

The World a Tribunal.—A man passes for that he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is not less so. If a man know that he can do anything, that he can do it better than any one else, he has a pledge of the acknowledgement of that fact by all persons. The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new-comer is as well and accurately weighed in the course of a few days, and stamped with his right number, as if he had undergone a formal trial of his strength, speed, and temper. A stranger comes from a distant school, with better dress, with trinkets in his pockets, with airs and pretensions. An older boy says to himself, "It's no use; we shall find him out to-morrow."

Words.—The man who is without a clear comprehension of the words he uses, and a tolerable full vocabulary, is in no proper sense educated or formed. He can neither think deeply, nor express himself forcibly, nor converse accurately, nor appeal effectually to the reason of others, nor touch their feelings. For all this, correct and expressive language is absolutely necessary: even religion must be invested with true and powerful words to be duly apprehended; while all acknowledge its influence in enlarging, refining, and elevating the language of those who have had no other teacher, so that when roused by the occasion, the ignorant can be eloquent, and having learned sacred truths through divine words, can apply those words with convincing force and propriety.—*Christian Remembrancer.*

Editorial Life.—Dr. Johnson had a very correct notion of the delights of editorial life, and has condensed so much truth into such small space, that we cannot refrain from quoting his remarks. Dr. Johnson says: I know no class of the community from whom so much disinterested benevolence and thankless labor are expected, as from editors of newspapers. They are expected to feel for every one but themselves—to correct public abuses, and private ones also, without giving offense—to sustain the difficulties of others without regard to their own, to condemn improper measures of every one and no one at the same time. They are expected to note everything that is important or extraordinary; of men's opinions their notices must be calculated to please every one and at the same time offend no one.

GLEANINGS FROM FOREIGN EXCHANGES.

Ninety-Ninth Birthday of the Principal of Magdalen College.—On Monday, Sept. 20, Dr. Routh, the venerable President of Magdalen College, entered upon his ninety-ninth year, and, according to annual custom, invited a select party to dine with him, in commemoration of the event. The learned and venerable divine some months since entered upon the 63rd year of his office as President, having been elected to that office in April, 1791. To this announcement, which we believe to be without parallel in the annals of the University, we are glad to be able to add that Dr. Routh continues to enjoy good health. He has lately bestowed a choristership on a boy, whose grandfather he admitted to that office sixty years ago. The following complimentary lines are, we understand, from the pen of one of the fellows of Magdalen College:

In studious care a century well nigh past,
Three generations Routh's fresh powers outlast;
A Nestor's snows his reverend temples grace,
A Nestor's vigor in his mind we trace.
Judgment not yet on her tribunal sleeps;
Her faithful record cloudless memory keeps;
Nor eye nor hand their ministry decline,
The letter'd toils of service of the Nine.
Yet through his heart the genial current goes,
Yet in his breast the warmth of friendship glows:
On rites of hospitality intent,
Toward Christian courtesy his thoughts are bent;
While from his lips, which guile nor flattery know,
"Prophetic strains" of "old experience" flow.
A blessing rest upon thy sacred head,
Time-honor'd remnant of "the mighty dead,"
Through whom Oxonia's sons exulting trace
Their stainless lineage from a better race.
Still may thy saintly course their beacon shine,
Still round their heartstrings thy meek wisdom twine,
Still be their loyal, loving homage thine;
And tardy may the heavenward summons come,
Which calls thee from thy sojourn to thy home.

Heine.—Henry Heine, the German Poet, has for many years past been struck with paralysis. His limbs, his body, his features, even to his very eyelids, are lame, and to all purposes like those of a dead man. Indeed, it may be said that life only lingers on the brain and tongue—the man is a mere corpse—the poet alone survives. An exile from his country for many long years past, and for many years past, too, a captive to illness in the back room of a small apartment in the Faubourg Poissiniere at Paris, the poet whose early flights of fancy created a new era in German lyrics—and, one might almost say, in German politics and religion—has still been active; and some of his best, at least his most pungent, books have issued from that living head attached to a dead body, which keeps its long vigils in the centre of the Babel of France.—*New Quarterly Review.*

Drainage of a Loch by Means of a Syphon.—Culhorn Loch, in the county of Wigton, was drained under the direction of the celebrated marshal, Earl of Stair, more than 100 years ago, by a drain or cut, some places thirty-six feet deep. That operation still left about eight acres of water, above sixteen feet deep in the centre, and about twenty acres of marshy ground, which could not be drained without more fall than the whole cut could afford. This marsh had long been considered an eyesore, being immediately in front of Culhorn House, a seat of the Earl of Stair; but the expense of deepening the cut, in some places through quicksand, seemed so difficult and expensive, that, although often talked of, the operation was never undertaken. The present Earl of Stair, some time before his accession, was desirous to drain the marsh; and having set his mind to consider various plans which were suggested, his lordship appears to have succeeded by an operation which, it is believed, is new in the annals of draining—at least, on so great a scale as in the present case—viz., by means of a large syphon. The syphon referred to is 880 yards long (exactly half a mile), and is seven inches in diameter. It has now drawn off nine feet of the water in the loch, which it is expected will give fall to enable the proprietor to drain properly the marsh already referred to, and to reduce the loch to an ornamental pond. The highest part of the syphon is twenty-one feet above the present surface of the loch, and the longest limb of the syphon ten feet under the level of the water, giving ten feet of fall. The main part of the syphon consists of cast-iron pipes 5-8ths of an inch thick, with spigot and faucet joints very carefully joined and made air-tight with lead. The contract expense of the iron pipe laid, when complete, was 7s. 6d. per yard.—*Wigton Free Press.*

MISCELLANEOUS CLIPPINGS.

Disbelief.—Disbelief in a truth is the negative form for belief in a falsehood. An infidel must believe as many fallacies as he disbelieves truths.—Morgan.

Eloquent Reminiscences.—At a full meeting of the New York Bar, on the 14th inst., called to notice the decease of the late Chief Justice Jones, addresses were made by the Hon. Judge Edwards, Daniel Lord, Hiram Ketchum and others. Mr. Ketchum related the following touching reminiscence, which we quote from the New York *Times*:

The last occasion when he (C. J. Jones) presided over the Bar, was one fit to be the last for *such* a man. It was when the Bar of New York here assembled to pay the last testimony of respect to that great lawyer, Daniel Webster. Mr. Jones did not feel that the service that he performed for him upon that occasion was a sufficient testimonial of respect, and he made a journey of more than 200 miles to be present at his obsequies. I saw him there, and never, while the vital pulse throbs within me, can I forget the august solemnities of that occasion, nor shall I cease to remember with what suppressed tenderness our great lawyer, the Chancellor, fell into that vast train which passed on in solemn silence, and with light footsteps, to take a last look at the mortal remains of our illustrious countryman. There they lay stretched out upon the lawn which lately was his own, with an October sun shining full upon them. There we beheld, closed in death, those eyes which had so often been luminous with intelligence profound. There was the dome of thought now also untenanted, yet "untouched by death's defacing fingers," which had been so often the admiration of his countrymen. Side by side, and arm in arm, we followed his remains to their last resting place, and saw them committed to the appointed tomb,—earth to earth, ashes to ashes, and dust to dust,—while the Atlantic ocean was spectator to the scene, went up these solemn words. I had honored the great lawyer; I had honored the Chief Justice and the Judge; but from that day I *loved* the man, and the office that I perform here to-day, is an office of love to his memory.

Romantic Wedding.—A marriage took place in this city last week under the following romantic circumstances: A young clergyman of the Episcopal Church, resident in Canada, was engaged to a lady in England. Circumstances not favoring his undertaking the voyage to his native country in order to meet his lady-love, she took passage on board the *Canada*, to come to her future home, alone and unattended. Arrangements had been made by the gentleman to have the marriage ceremony performed in an Episcopal church in this city, upon the arrival of the bride, and the rector was ready to have the church opened at an hour's notice. The steamer reached East Boston about 11 o'clock on Friday night. The bridegroom was upon the wharf anxiously awaiting the appearance of his betrothed, whom he had not seen for three years. The parties soon met, and a friend was despatched to have the church opened and the clergyman at the altar. The arrangements were made after a short delay, as the Bishop and the priest who were to officiate had retired for the night, and the bridal party drove from the steamer to the church. The candles in the altar gave but a dim light, and the scene was quite peculiar. During the marriage ceremony, the clock in the church struck the midnight hour, so that some confusion arose respecting the proper date to give the marriage certificate. The party in the church consisted of but five persons—the bride and bridegroom, the two clergymen of the church, and one witness. The married clergyman took part in the religious services of two churches in this vicinity on Sunday, and left for the place of his residence in the early train yesterday morning.—*Boston Transcript.*

Death of Charles the First.—Through the long gallery at Whitehall-place, which he had often seen light and gay, and merry and crowded, in very different times, the fallen King passed along, until he came to the centre window of the Banqueting-house, through which he emerged upon the scaffold, which was hung with black. He looked at the two executioners, who were dressed in black and masked; he looked at the troops of soldiers on horseback and on foot, who all looked up at him in silence; he looked at the vast array of spectators, filling up the view beyond, and turning all their faces upon him; he looked at his old Palace of St. James; and he looked at the block. He seemed a little troubled to find that it was so low, and asked "if there were no place higher?" Then, to those upon the scaffold, he said "that it was the Parliament who had begun the war, and not he; but he hoped they might be guiltless too, as ill instruments had gone between them. In one respect," he said, "he suffered justly, and that was because he had permitted an unjust sentence to be executed on another." In this he referred to the Earl of Strafford. He was not at all afraid to die; but he was anxious to die easily. When some one touched the axe while he was speaking, he broke off and called out, "Take heed of the axe! take heed of the axe!" He also said to Colonel Hacker, "take care that they do not put me to pain." He told the executioner, "I shall say but very short prayers, and then thrust out my hand"—as the sign to strike. He put his hair up, under a white satin cap which the Bishop had carried, and said, "I have a good cause and a gracious God on my side." The Bishop told him that he had but one stage more to travel in this weary world, and that though it was a turbulent and troublesome stage, it was a short one, and would carry him a great way—all the way from earth to heaven. The King's last word, as he gave his cloak and the George—the decoration from his breast—to the Bishop, was this, "Remember!" He then kneeled down, laid his head upon the block, spread out his hands, and was instantly killed. One universal groan broke from the crowd; and the soldiers, who had sat on their horses and stood in their ranks immovable as statues, were of a sudden all in motion, clearing the streets.—*Household Words.*

Jerdan and Miss Landon.—Of the gifted being whose career, intimately blended for nearly twenty years with my own in every intellectual and literary pursuit, it is my inevitable task to describe, I cannot write in a language addressed to common minds, or submit it to mere worldly rules. I must appeal to the feelings and the imaginative; for such was L. E. Landon. She cannot be understood by an ordinary estimate, nor measured by an ordinary standard; and they who have not poetry in their souls, and warm and deep sympathies in their natures, will find little to interest them in this portion of my work. Yet is the mystery of the tragedy powerfully affecting, and when I am calling on readers to look back above thirty years upon its earliest scenes, I implore them not to view my statements as those of age and reflection, but as though they belonged to a distant period, to take all the conditions of that period into their consideration, and put themselves in the mood to feel that what is new to them, is to me a retrospect the most painful that can be conceived, and exciting emotions of unutterable grief. I found in L. E. Landon a creature of another sphere, though with every fascination which could render her most loveable in our every-day world. The exquisite simplicity of childhood, the fine form of womanhood, the sweetest of dispositions, the utmost charm of unaffected manners, and, above all, an impassioned ideal and poetical temperament which absorbed her existence, and held all else comparatively as nothing. The development of the Psyche-phenomenon was her life, and all that pertained to it. Her whole history realized the allegory, of Apuleius, as closely as if it had been invented to shape her course, with the exception of its termination on earth—death, instead of slumber; but let us hope that a different mode of raising her to that heaven where her prototype entered into the glories of immortality, and the unalloyed raptures which are sought in vain in mortal communion.

We love the bird we taught to sing;

so sung she to me; and it but weakly expressed the idolization and the constant watch over the expansion of that extraordinary and supernatural intelligence inspired. From day to day, and hour to hour, it was mine to facilitate her studies, to shape her objects, to regulate her taste, to direct her genius, and to cultivate the divine organization of her being. For the divine part in her! she was the Myth of the Grecian tale; and unless it can be comprehended that there are two of the most distinct yet inseparably united faculties to be traced in her nature—the one celestial, and the other terrestrial—I must confess it to be impossible for me by any description to convey an accurate idea of the dual individuality of L. E. Landon. In exoteric society she was like others; but in her inmost abstract and visioned moods (and these prevailed) she was the poet, seen and glorified in her immortal writings. To me the return of service was great. Within a little while after the appearance of her poetical productions in the *Literary Gazette*, she began to exercise her talents upon publications in general literature, principally in the provinces of poetry, fiction, and romance, and very soon evinced such power of discrimination and judgment as to aid me much in increasing the growing popularity of that journal, and lighten those labors which, even with all the assistance then received, were incessant and oppressive. By and by, the casual help became permanent, and, for a number of years, I might account L. E. Landon rather an effective colleague than an occasional contributor; for she delighted in the work to the extent of craving for the employment, reading everything voraciously, forming opinions, and adding to her stores of knowledge, writing skilfully, and often beautifully upon her favorite subjects, and, in short, doing little less for the *Gazette* than I did myself.—*Autobiography of* William Jerdan.

Effects of Guano.—A Yankee lad, whose father was a farmer, went into a barn to play, a short time ago, and being detained a prisoner by a thunder-storm, he fell asleep on a bag of guano. The old gentleman, when the storm was over, went into the farm-yard to look after his son, and met a giant coming out of the barn.

'Hallo! who are you?' he cried, 'what are you doing here?'

'Why, father,' squeaked the Goliah, 'it's me; don't you know Tommy?'

'You!' the astonished parent exclaimed; 'why, why, Tom, how on earth did you get stretched out so long in so short a time?'

'Why, father,' replied the boy, looking down upon the gaping old man, 'I slept upon them bags of guano you put in the barn, and the sun and the lightning together has done the business!'

HORACE WATERS, 333 Broadway.—The great Piano and Music Establishment!

PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the *Ne plus ultra Pianos.*

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MELODEONS.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.

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NEW MUSIC, by all the most eminent Composers: Oscar Comb Haut, John Pychowski, I. B. Woodbury, T. Franklin Bassford, Thomas Baker, &c., &c. HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) Madame ALBERY, nee BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Geraldi,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:
The Right Rev. Father-in-God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, Alfred, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge, "
Mons. Fallon, late President de la Chambre des Represents de Bruxelles.
" Theodore Fallon, President de la cour des compts de "
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Collard, Professor de Theologie de Namur.

The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, the Hon. Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos. Genois, Dr. Armand Mercier, Dr. Edward Picton, E. Bousson, and L. Emar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore; Mrs. Ann Caulk, James I. Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq, 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.

The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

English Department.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

Extra.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

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The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

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The discipline of the Institute will be strictly parental.

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PURE WINE for SACRAMENTAL USE, and Medicinal purposes. The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY Glasses, EYE-Glasses, and OPERA Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high-lustred BLACK ITALIAN SILKS, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.
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NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17-1y] James R. Quin.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.

Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

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It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.

Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.

Great Barrington, August, 1853.

References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3-tf

* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
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Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10-tf between Warren and Chambers streets.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20-3m J. H. HARLEY, 34 John street.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24-tf

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
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PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO. 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO. 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29-1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Conklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,878, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 12-1y

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20-3m§ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11-6m§

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N. Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Portemonaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y. Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk for vestments introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that by sending height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

January 1st, 1853, CAPITAL (drawing interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		1,348,708 64
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
			1,683,568 95
Balance.			
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 87	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being the one declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same as a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Lee,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and as a credit of those who are indebted to the company by note for part of premiums.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick, stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar8-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight and twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of the first standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends the principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, except at the option of the Proprietor.
marl-p JOHN HECKER, Proprietor.
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